

# America

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A CATHOLIC REVIEW OF THE WEEK



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PERIODICAL

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## THE HOLY FATHER'S CHRISTMAS DISCOURSE **DETROIT**

*The hopes of yesterday and the realities of today*

AN EDITORIAL

## POLITICAL PSYCHOLOGY OF FRENCH CATHOLICS

*II: New men, new ideas for a new world*

GEORGES DIDIER

## COMMUNISM AND NEGRO YOUTH

*The struggle for the soul of the young Negro*

VINCENT BAKER

## THE CURRENT OF WORLD LONGING

*Eddies hold us from the main stream*

JOHN LAFARGE

### THEATRE

*Theophilus Lewis*

### FILMS

*Thomas J. Fitzmorris*

### PARADE

*William A. Donaghy*

### THE WORD

*John A. Toomey*

## —from the business office

### Dear Reader:

When you read this, the Business Office, we trust, will have regained its customary aplomb and almost austere efficiency. Right now, in the week before Christmas, we are hurried and rushed and almost buried under the tremendous number of renewals and new subscriptions you sent us. And we love it—even though we were facing an ever-mounting pile of correspondence each morning.

Christmas is our busiest season. It seems that our readers naturally turn to *America* and *The Catholic Mind* for Christmas gifts—and now a third has been added—the *Catholic Children's Book Club*. We have been amazed, and quite pleased, with the way this national Book Club for Catholic children has grown, and still continues to grow.

Did we say a third? We almost overlooked our books, and that popular Christmas book this year, Father Delaney's *In Him Was Life*. Over in the Philippines Father Delaney must have his air mail copy by now, and we are sure he is as delighted with it as the hundreds whose orders we are filling. We hope this great response will encourage him to do another book soon, particularly the one on marriage or on the Mass. Our shipping room has been wrapping and mailing books from early morning until late at night, all in an effort to keep all of you happy.

We were almost caught short on Father Delaney's book just before Christmas. Our storeroom is not a large one, and so we have only one or two thousand copies of each book delivered. The others are held at the bindery and delivered as needed. Thus, we had ordered 1,500 copies of *In Him Was Life* for the first shipment. However, orders and re-orders came in so fast that these soon disappeared, and we phoned

for another 1,500. It took a few days to get the books from the bindery—and orders continued to pour in. Finally, we could wait no longer, and had to send one of the boys off in a cab for a few hundred copies, just so you would receive *In Him Was Life* in time for Christmas. We feel quite elated about this fine sale. The book was published on December 9, and already almost 2,000 copies have been sent out. The reviews are just coming in now, and it is encouraging to have *Books on Trial* list it as "very good."

One book naturally leads to another, and we've had an interesting experience with Father Curran's *Major Trends in American Church History*. It was criticized quite severely by the *Living Church* (Episcopal), as you may have noted in an ad in last week's *America*, although Catholic critics unanimously liked it. The *New York Times* called it "tendentious." We had to look that up, too.

But today we received a review from the *Christian Advocate* (Methodist) which said some very nice things about Father Curran's book, including "a noteworthy work . . . an objective and singularly fair story of the religious history of the country." If you haven't read it, you should.

How did you like the color on the Christmas cover? We would like to do that more often, but unfortunately it is an extra press run. As we build up the advertising in *America* we may be able to do it more often. During 1946 many new advertisers appeared in *America*. We feel quite sure they will continue, now that they know what wonderful people you are. And we hope to encourage others to do likewise.

But now we must dash—the mailman is coming through the door with a sackful of mail and a tired look, and a bookstore in Chicago wants 100 copies of *In Him Was Life* by tomorrow.

May God be good to you in the New Year.

*The Business Office*



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**Star over Bethlehem** The New Year begins, for Church and State, for saint and sinner, with the Wise Men from the East at the feet of the Child in His Crib. It is good for them to be here, and for us shepherds and simple folk to see them here bending low in adoration, to marvel at the strangely appropriate language, the rich trappings and the Christmas presents they bring, and to listen with them, perhaps, as Our Lady hums her *Magnificat*. After all, His peace on earth—and since He is our peace, Himself on earth—was promised to *all* men of good will. Why shouldn't really wise men be the first to understand that there is no other Way or Truth or Life? It was a star, they tell us, that led them across the desert from Azerbaijan (no Soviets to spy on them) and past a crafty Herod to this Gentile's act of faith, hope and charity. They are scientists: busy professional men who search for the secrets at the heart of the universe and men's lives. They found Him, it seems, at their work. They saw His message in the stars. Faith had rewarded, in some mysterious but simple way, their honest search for the truth. Knowledge had led to love—as of course it always should—and love had lightened the hardships of their pilgrimage to Bethlehem. So here they are, the star overhead, "representing" the learned world of secular science, scholarship and statecraft with all its questions answered. For what can they know if they know not Jesus Who is called the Christ? Lord, it is good for us to be here with them at the Crib-side, hearkening to His word to the wise.

**Rome profaned and blessed** Surely even a decent unbeliever or confirmed cynic would agree that the Holy Father's merciful ministrations to Italy and the world at war deserved better than the unclean outpouring of anticlerical and atheistic rage which soiled the press of Rome just before Christmas. But few could have failed to be heartened by the mass act of reparation and demonstration of loyalty to their Bishop, the Vicar of Christ on earth, by his beloved Roman people around the altar erected in Saint Peter's Square on December 22. The campaign of printed abuse and vilification, not sparing the Pontiff's own person, and treacherously timed to influence the political debates in the Italian Constituent Assembly, had been properly called, in the pages of *Osservatore Romano*, a challenge to "human dignity and public order" in the Capital of Christendom. Nobly responding to the challenge, the Roman thousands heard once more from the Pope a summons, intended for us all, to spiritual battle against "wicked deniers of God, profaners of His Church and those who worship the idols of sense." For a wider audience, too, the warning will be salutary to "awaken from a slumber which has lasted too long," in face of "newly-kindled flames of battles in two opposite camps—for Christ and against Christ, for the

Church and against the Church." And precious it was, above all, to Christian soldiers' hearts to hear their Father in Christ bestow his august blessing not only on his own faithful battalions but also "on all those who fight and vilify religion and its ministers; because the love of the Church is always greater than their blame."

**Carols on Trial** The ridiculous extremes to which a false interpretation of the "separation of Church and State" can gyrate is perhaps nowhere better shown up than in a request for a decision now pending before the San Francisco School Board. The Civil Liberties Union, acting, it is reported, on the protests of mothers who claim that "the singing of carols in classrooms is contrary to their home teaching," wants to know if such caroling violates the State Constitution. If the so-called "separation of Church and State" demands that carols be hushed because they constitute "religious teaching," then school boards throughout the land will have to wipe out any and all courses in Dante, in Chaucer, Milton's *Ode on the Nativity*, all Tennyson's Grail poems, Lincoln's *Gettysburg Address*, the beginning of the Declaration of Independence. Mathematics and physics might, perhaps, be left untouched, but so much of western literature for the past 1946 years is impregnated with the spirit of, or at least references to, Christianity and its God, that if it is to be banned by a "separated" state on the ground that it is religious teaching, it is pretty hard to see what is going to be left to teach. Perhaps the School Board may care to set the precedent of substituting *Mairzy Doats* or its current counterpart for *Silent Night*, or *Lear's Nonsense Rhymes* for *Paradise Lost*. On such a dizzy day, the separation of Church and State will result in the rich cream of culture remaining with the Church, and the state having nothing educationally to offer to its children but the vapid skimmed milk of secularism.

**Advisers on Training** As far back as October 14, 1944 this Review, while opposing the idea of peacetime conscription, seconded the American Legions' suggestion for a board of civilians to go into the whole question for the benefit of Congress. Last week it looked as if the President had taken this advice when it was announced that nine distinguished civilians had been named to a Presidential "Advisory Commission on Universal Training." This body is expected to make its recommendations to the President in March. Among the nine was one Catholic priest, Edmund A. Walsh, S.J., vice-president of Georgetown University. The chairman of the group, Karl T. Compton, President of M.I.T., stated after the first meeting of the group that the functions of the committee were broad and that "any adequate program must recognize the fact that the nation's security depends not only



on its military strength but also on the physical, educational, spiritual, religious and moral fibre of its young men." This eminently sound utterance is an encouraging sign that we can expect good sense from this committee. The Committee will "study the basic need as well as the various plans for universal military training," but it is still not clear whether President Truman has asked the committee to examine *whether there is any basic need at all* for universal military training in peacetime. Is the Committee to take that for granted and is its only role that of finding ways and means of making the War Department's program palatable to the people? There are indications that the Presidential Committee is handpicked. The personal views of many of the committee are not known. Dr. Daniel Poling, however, is one of the few Protestant clergymen who have openly supported peacetime conscription. Conspicuous for their absence from the board are representatives of farm and labor, both groups strong opponents of the War Department's proposals. It would be most regrettable if this distinguished body should overlook the question *whether* we need to draft all our young men in peacetime (a proposition that grows increasingly dubious since the success of the Army's volunteer program), in pursuit of the minor question *how* to get the people to accept it.

**Decline and fall?** It may well be that in offering independence to Burma the British Government is only making a virtue of necessity. Even so, Mr. Atlee's frank acceptance of the situation is more statesmanlike than Mr. Churchill's gloomy vaticinations about the decline and fall of the British Empire; it is the part of a statesman to recognize the inevitable when he sees it. In May, 1945 the Government issued a White Paper offering a plan for the gradual constitutional development of Burma. This was rejected by all the younger "resistance" elements, under the leadership of U Aung San. After a series of police and civil service strikes in June, 1946, the Governor of Burma was forced to bring U Aung San into his Executive Council as the only means of assuring order. Today the British know that without U Aung San's cooperation there will be chaos in Burma. The course of events confirms the warning uttered by the *London Economist* almost two years ago (February, 1944). The colonial peoples, said the *Economist*, must be encouraged to move rapidly towards self-government, "if only because otherwise the demand for political freedom may gather such force that it has to be granted before the

educational and economic basis for it has been established." Mr. Churchill, for all his magnificent rhetoric, seems to be emulating Mrs. Partington's attempts to keep out the Atlantic with a mop.

**Our domestic Churchills** The former Prime Minister seems to take a curiously modest view of his own achievements. He must know, indeed, that his place in history is secure, as the man who rallied his country's moral forces in a hopeless hour and nerved it to take its part in winning the most tremendous war of history. But he should not refuse the nobler laurels that are due to him who taught all men everywhere that freedom is worth fighting for. He surely cannot so underestimate the value of his great wartime speeches as to believe that they had no effect upon the Indians, the Burmese and the other subject peoples. Here in the United States we do not lack our own domestic Churchills. They are those who, ignorant of history and still more of the doctrines of Christianity, think that all intelligence, all moral worth and all human progress are bound up with whiteness of skin. Looking on "white supremacy" as one of the fundamental laws of the universe, they expect it to survive a world cataclysm. We should, perhaps, be too exacting if we expected our political leaders to act upon the highest moral principles. We do expect them to see what is going on under their noses.

**WFTU and slave labor.** At the London meeting of the World Federation of Trade Unions, the delegates accepted the following statement with respect to the use of German labor in the reconstruction of Europe:

In the view of this world conference, the employment of German labor if used in restoration work must be placed under international supervision with trade-union participation in the determination of labor standards in a way that will not reduce the standards of other workers. Such labor must not be allowed to degenerate into slave labor.

With no expectation of being heeded, Robert Watt, international representative of the AFL, which wouldn't touch the WFTU with a forty-foot pole, suggests in the December issue of the *American Federationist* that the various unions in the WFTU bestir themselves to carry out the policy affirmed at London. Observing that "the very core of any democratic trade union must be found in its complete hostility to any form of compulsory labor," he proposes specifically that the WFTU ask its affiliates to secure the support of their respective governments "for the establishment of international supervision over German labor used in the work of restoration." And while they are at it, he suggests that they broaden their solicitude to include all slave labor, regardless of nationality and not excluding the forced labor of political prisoners. The burden of supervision, Mr. Watt concedes, would be enormous, since the number of political prisoners doing forced labor in Russia alone is at least 10,000,000. The fact that Mr. Watt's suggestion will be resented in WFTU circles is an indication of what is wrong with that organization, or with any other organization which is cursed

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with communist support. By the nature of things, the price of such support is neutrality on every issue involving democratic freedoms. The WFTU's ignoble silence on slave labor is a case in point.

**What goes on here?** Out of a blue sky the United Office and Professional Workers (CIO) announced on December 16 that it would curb any attempt by the Communist Party or other groups to interfere in its affairs with "the firmest exercise of union discipline." At the same time Lewis Merrill, UOPWA president, said he was resigning as contributing editor of the *New Masses* and as trustee of the Jefferson School of Social Sciences, the Communist Party's educational front in Manhattan. Trade-union circles buzzed with conjectures, watched eagerly for some reaction from the *Daily Worker*. With the evidence piling up that CIO President Philip Murray was lending a helping hand to anti-communist forces, were the rats deserting a sinking ship, or was this just another Commie dodge? Had the leopard really changed his spots, or was this the first move to carry out a recent decision of the Communist Party's National Committee "to bring about the unity of action of the entire labor movement"? For twenty-four hours there was no reaction from headquarters on 13th Street. Then in the *Daily Worker* for December 18 the hatchet boys set out to do a job on Merrill. They accused him of gladdening the hearts of "red-baiters," of "self-abasement," of defying the constitution of his union and being holier than the CIO, of "appeasement." It was a fair performance, but not entirely convincing. Some observers remained skeptical, although Victor Reisel, the New York *Post's* crack labor columnist, wrote that Merrill "split, really split with the Communists." Merrill, he said, had to choose between his job and loyalty to the Communists. He took the job. Maybe so. And maybe, as Mr. Reisel predicts, there will be other defections. But for a while anyhow count us among the skeptics.

**Unity in Germany** Several hair-line cracks have been discerned of late in the iron curtain that has sundered the eastern zone in Germany from the three democratically occupied western zones. The latest, which came no doubt as a welcome Christmas boon to Germans in general, was the barter agreement reached between the British and the Soviet zones. The agreement covers the first three months of the coming year. In return for British-zone shipments of iron, steel, automobile tires and tubes, and horses, the Russians will send from their zone considerable supplies of foodstuffs, combustibles and other raw materials. The most necessary and welcome item, of course, is the food, for the British zone is mainly industrial, and dependent for adequate food on other zones. Observers see in this further surprising willingness of the Russians to cooperate a sign that perhaps the recent merger of the United States and British zones, as it works out into actuality, will attract full Russian cooperation and go far to restoring the long-promised economic unity of Germany. This is a reality devoutly to be hoped for, but it is worth remembering that in the give and take

of political bargaining Russia makes today's concessions with a shrewd preview of tomorrow's assumptions and demands. In this case it is to be wondered whether Russia is not showing a willingness to enter the zonal economic agreements in the hope that the political and geographic integrity of her present zone will thereby be considered as tacitly admitted. In other words, when the crucial and complex matter of Germany's final boundaries comes up at Moscow in March, Russian will have a further talking-point against any readjustment on the ground that the Western nations have already dealt with her zone as economically fixed, and that therefore it is geographically and politically unchangeable. Wise American policy might be extremely wary of admitting further Russian economic interest without making it again abundantly clear that Germany's future, political as well as economic, is not thereby prejudged.

**The South and tariffs** Southerners, whose forebears "even on the field of battle paid to support the economic theory and doctrine of 'free trade' versus the 'protective tariff,'" have abandoned their traditional stand on the question of protection for home industry. The reason was revealed in the statement released on December 22 by C. C. Hanson, secretary of the Association of Southern Commissioners of Agriculture. It seems that Southern farmers will be heavy losers if our country continues to reduce tariffs on farm products through reciprocal trade agreements. Our farmers, especially in the South, cannot compete with many foreign producers because of higher labor costs and a better standard of living. Not confining themselves to the question of cotton, the commissioners say the same problem exists with respect to wheat, corn and other specialized products. Behind the whole stand, however, the question of domestic cotton prices is quite prominent. Many of our Southern farmers, producing as they do an inferior grade of cotton at high cost, would soon be priced out of the market if the public could get superior products from abroad at identical or lower prices. Since much of the South's agriculture is geared to this kind of production (cf. *AMERICA*, Dec. 21, 1946, p. 315) a real problem exists. In a lesser degree the same sort of problem confronts other domestic agricultural producers. Obviously this fact has to be taken into consideration when tariff reductions are considered. We have to remember the welfare of our rural population even when pursuing the desirable goal of freer world trade. Yet the plea of the Southern commissioners would be more convincing if cotton producers would get solidly behind measures to stabilize our domestic farm economy. This implies revision of our own agricultural price policy, now based on what are artificial price relationships. That in turn means that cotton loses much of its preferred position at home as well as in respect to foreign trade. Some protection may be temporarily needed, but it should be progressively lessened. The ultimate solution, insofar as there is one, presupposes equalization of living standards between various countries, and domestic farm prices and production patterns which are closely related to actual need and existing market demands.

**Social policy in Spain** When Spain is discussed these days it is usually the political situation which gets attention. Little time is given to analysis and study of the elaborate social legislation enacted by the Spaniards or to evaluation of their achievements and plans for future social reform. The August, 1946 issue of *O.I.E. (Press Selections)*, emanating from Madrid, gives some interesting sidelights on the social program. For one thing the Spaniards have adopted an elaborate system of social security, "which earned the highest praise from the famous British specialist Sir William Beveridge." A detailed list of services thus far established by the Franco Government is given:

Family subsidies; marriage loans; prizes for births; maternity insurance; bounties for large families; health insurance; insurance against accidents at work; old-age insurance; seamen's social provident insurance; national labor regulations, involving considerable increase in wages; family burdens bonus; increased cost-of-living bonus; special rates for special jobs; Christmas holidays pay; holidays with pay; equal pay for Sunday rest; overtime pay; unemployment insurance; bounties for building ultra-cheap dwellings for working class; gradual division of large agricultural estates.

A strong movement, whose ideas have not yet been incorporated into legislation, advocates "not merely profit-sharing by workmen, but even the worker's participation in the management of business." Now all the above measures merit careful consideration and soul-searching by those who oppose and those who uphold the present Spanish experiment. We know what critics are against: left-wing liberals are against fascism; apologists for Spain are against communism. But we wonder what they are for, in terms of a concrete social program. Russia, quite apart from her moral aberrations, actively pursues similar goals. So, too, did prewar Germany and Italy. Meanwhile in our own country some defenders of Spain vigorously oppose like measures as communistic, even though proposed in democratic fashion. Confusion of thought is manifest. To say the least, no social program can be properly judged without evaluating at the same time the means employed to implement legitimate social objectives. Nor is there any use talking about legitimacy or illegitimacy of means without at the same time clarifying one's position as to ultimate goals. The relationship of one to the other has to be borne in mind. So too does that even more important relationship of the person to the social organism.

**Soviet History for the Germans** Although strongly opposed by the western Allies, a new history textbook, prepared by the Soviet authorities, went into effect in all schools in Eastern Germany. According to the directive, history instruction in the primary grades virtually follows the same pattern as exists in Soviet schools. Germany history teachers are hereafter presumed to accept the Soviet interpretation of Marxism on which foundation the Soviet Union has become the "culmination of progressive democracy." There are more than 17,000,000 Germans, among them several million youths of school age, now in the Soviet zone of occupation. The

average American, who is taught about the great events of world history, including those of Russia, will be surprised that in listing great democratic movements of the past the Soviet directive conspicuously skips mention of the American Revolution. It credits, indeed, the French Revolution with having abolished an oppressive feudalistic system, but adds that it "opened the way to full development of capitalism." Young Germans are to be told by their teachers that the Russian Revolution "showed for the first time . . . a road to peace and democracy . . ." Soviet instruction refers to the 1914-1918 war as the "First Imperialistic War," but World War II is described as a "fight against fascism" growing out of nazi invasion of the Soviet Union. Little reference is made to the four-years' war of the western Allies against Japan. Though not explicit on the matter, Soviet instruction hints that the United States and Great Britain became democratic only when they aligned themselves with Russia in the second World War. Formerly the history of the American Revolution was taught widely in all European countries, including the empires of Russia, Austro-Hungary and Turkey. It is only now that the Soviet Union, our war ally, is trying to reverse the course of history by falsifying or omitting great events of world history in order to promote its own political cause. And German youth will be still more confused by having Hitler's lies replaced by Stalin's.

**"Jewish" line of American Communism** *Congress Weekly*, a review of Jewish interests appearing in New York and friendly to the Zionist cause, published on November 22, 1946 an editorial sharply criticizing the official 10,000-word resolution on "Communist Work Among the Jewish Masses" issued recently by the Communist Party of the United States. Says the editorial:

The concepts of Jewish life and destiny and many of the policies established by this resolution are diametrically opposed to those of such Jewish organizations as the American Jewish Congress, dedicated both to the survival of the Jewish people and the development of a positive Jewish life.

The editorial's criticism follows up the anti-Jewish policies of the Soviet Government point by point, deploring the "disintegration of Soviet Jewry" as a national and as a religious group; and the hostile Soviet attitude to the Jews in the matter of Palestine, the resurgence of religious and spiritual life, and in the treatment of refugees. "A widening and formidable gap," concludes the editorial, "now separates the so-called 'Jewish' line of those who follow communist doctrine and those who worry about the fate of the Jewish people." In the December 13 issue of the same weekly, a member of the CP National Committee defends his Party's devotion to a "progressive Jewish life." Replying to the same, the editors of *Congress Weekly* note that his letter "consists of stereotyped communist phraseology and dialectics tending to confuse the issues" and push their argument in still further detail. Once more they utter a warning, which we as Catholics will gladly second, against "the waves of disintegration that come from either cultural imperialism or from total class ideologies."



## Washington Front

For a night, at least, this capital which has known so much turbulence knew peace. The snow that had come a few days earlier, was gone. Christmas parties in government offices were over, and workers, even as in Hackensack and Prairie du Chien, had gone home to trim trees and wrap gifts.

Thus Washington at Christmas in 1946 neared the end of what one day, historically, might be reckoned as the eighteenth year of the troubled middle period of the twentieth century—reckoning, of course, from the economic crash of 1929, the atrophying first years of the 1930's, the so-called recovery period, war, and now the difficult days of readjustment.

Perhaps it was only the ineffable welling-up of the story of the Christ Child in men's hearts; but for a moment, anyway, there seemed in the capital a greater feeling of hope than in many weeks past.

Ahead in 1947, as all could foresee, would be more difficult days before there would be any lasting leveling-off of the upsets of wartime and postwar periods. The public issue uppermost in the conscience of men responsible for running the Federal Government was the task of finding an industrial peace formula that would dimin-

ish strife between men who manage and men who labor. Hobble the unions, said some. But able and respected men were counseling against coercion and in favor of moderate legislation which might bring peace through greater good will and co-operation.

After the labor-industry question the most discussed subject in Washington as the year ended was political—the already intensifying fight for the presidency in an election still nearly two years away. Men said Mr. Truman's position with the public had improved with his handling of the coal strike, and they wondered whether he could hold this gain and add to it. But always when a party has been swept out of power in Congress in an off-presidential year, it has known defeat two years later in the fight for the presidency. Hence the capital watched closely as Republican candidates maneuvered—Mr. Stassen boldly, Messrs. Dewey, Vandenberg and Taft coyly. Mr. Dewey, everyone said, was ahead at this point.

For the first time in eighteen years Washington prepared to welcome a Republican-controlled Congress. Democrats grown old in office cleaned out their desks to make way for new, younger men—Lodge of Massachusetts, Baldwin of Connecticut, Ives of New York, McCarthy of Wisconsin and others. For a few days, back-slapping and handshaking, and a few Republican family quarrels over position. Then, ahead, the task of helping to knit together a country hurt by dissension.

CHARLES LUCEY.

## Under Scorings

During the new year Maryknoll will open its third junior seminary in the United States, on the historic Newman School estate at Lakewood, diocese of Trenton, N. J., younger mission-candidates having previously been trained at Brookline, Mass. and Los Altos, Calif. Students in Maryknoll major and minor seminaries now number close to eight hundred.

► China has just welcomed the Vatican's first diplomatic official accredited to a Far Eastern government. The new Papal Internuncio for Nanking is Archbishop Anthony Riberi, replacing Archbishop Mario Zanin, who served as Apostolic Delegate until the recent organization of the native Chinese Catholic hierarchy. Dr. John C. Y. Wu, newly named Chinese Minister to the Holy See, will present his credentials shortly at Rome.

► Monsignor William Meijerink, on a mission-visit to America from Göteborg, Sweden, reports that Catholics in the native land of Saint Bridget number some 6,000 in a population of 6,500,000. Twenty-eight priests serve the Vicariate Apostolic, under a single bishop. Six of the priests are men who had been in nazi concentration camps.

► Saint Louis University's radio station, first of its kind in the field of higher education twenty-five years ago,

is erecting a new frequency-modulation transmitter. WEW-FM will soon inaugurate a series of experiments in television, conjointly with other university and commercial developments.

► Westminster is the latest English diocese to organize an Association of Catholic Trade Unionists. Sponsoring the new group, which will operate on familiar American ACTU lines, Cardinal Griffin urges Catholic workers to join an appropriate trade union, to take an active interest in trade-unionism and in their own branch in particular, to vote their Christian convictions at meetings and to fit themselves by observation and study of the encyclicals to promote Catholic principles within the labor movement.

► The Spokane (Wash.) Chamber of Commerce has appointed the Rev. Francis E. Corkery, S.J., president of Gonzaga University, chairman of a special emergency committee for the prevention or alleviation of labor-management disputes within their jurisdiction.

► Very Rev. Henry Ignatius Stark, C.S.P., Superior General of the Paulists 1940-46, died in California on December 13. . . . Father Francis X. Lasance, composer of thirty prayer-manuals used by millions, at Cincinnati on December 13. . . . Joseph P. Kennedy and former Mayor Frederic Mansfield of Boston have been named Knights of the Holy Sepulchre by the Holy Father. . . . Very Rev. Mathias Constantine Faust, O.F.M., Delegate General for North America, has been chosen Procurator General of the order of Friars Minor at Rome. J. E. C.



# Editorials

## *The Holy Father's Christmas discourse*

Past, present and future mingled in terrible intensity in the discourse uttered by Pius XII on Christmas Eve.

Before his eyes is spread the horror and grief of the present moment, in Italy, in Europe and in the world: physical misery such as war itself could scarce surpass; the opening of a winter grimly severe with cold, starvation and homelessness; and a "new illness" that has taken hold of mankind, which finds ready breeding ground in undernourishment and its toll of bodily and mental health.

For the future, there is frustration and a widespread, aimless agitation. "All over Europe people are in a state of constant anxiety that the flames of many a new conflict may burst forth." Nerves are stretched to the breaking point, while ancient prejudices and nationalisms are whipped to a fury.

Today humanity wants to hope again. For millions and millions of human beings the tensions are too great. The spring is taut and may snap at any moment.

Yet the bitterest and most devastating part of the Pope's words are those which relate to the past; for it is the consciousness of what the past—oh, how recent past!—so nobly promised and the present so ignobly belies which lends the deepest sting to mankind's present plight. "Humanity," said the Pope "which has just come out of a horrible war is looking at an abyss between the hopes of yesterday and the realities of today." The measure of that abyss is the contrast between the expectations raised by the Atlantic Charter when it was drafted in 1942 by the late President and Winston Churchill, and the evaporation, the emptying of that Charter of all validity and significance in the so-called making of the peace.

"What has remained of that message and its promises?" asked the Pope. "The 'Four Freedoms' . . . now seem only a shadow or a counterfeit" of the original document.

Yet it seems but a few days since Rome, and all occupied Europe, welcomed in "the exuberance of victory" the liberating armies of the United States and her allies.

But even in the darkest hours Pope Pius, in the spirit of his great predecessors, never yields to despair. He is no Spengler, croaking with intellectual complacency over the collapse and fall of civilizations. He is the Herald of Him who brings life out of death. "No veto can suppress Christ's injunction: Go forth and teach." His appeal to the world's statesmen is absolute and direct: to focus their attention once and for all upon the domestic troubles of peoples, "to move away from international

tensions . . . to speed the advent of a definite peace among nations;" and as a pledge of their sincerity, and their confidence in his, to join with him in the repudiation of that wave of anti-clericalism which is but cover for an attack upon the religious and moral foundations of all peace. Never has the issue been put more squarely to the peacemakers.

The year 1947 will reveal the full weight of the Holy Father's words.

## *The Polish elections*

At Yalta the Big Three, Great Britain, Russia and the United States, created the present Polish regime with the explicit limitation that it was a "provisional government of national unity." The first duty of this government was to be the holding of "free and unfettered elections."

Two members of the Big Three, Britain and the United States, have officially stated that the Polish provisional government has failed to live up to this duty. First of all, that government has delayed elections for an unconscionable year and a half; further and graver, the elections which will finally take place on Jan. 19 will, without the least shadow of a doubt, *not* be free and unfettered. The Peasants' Party, the only opposition to the communist-dominated and Kremlin-directed "government" party, has, on the practically unanimous reports of all free observers, been hamstrung in all phases of the election campaign. Its candidates have been imprisoned, it has been denied fair space in the press, it has only at the last minute been permitted to post lists of its candidates, terror and even torture have been used to intimidate its prospective supporters. Though, as the Inter-Catholic (Polish) Press Agency says, "seventy per cent of the Polish nation will vote the Peasant Party ticket, unless thwarted by police terror," it is an absolutely safe bet that January 19 will see that Party swamped by a cruel and lying vote for the regime now in the saddle.

This is not a mere matter of an internal Polish affair. The United States has an inescapable responsibility: together with Britain and Russia we are responsible for the very existence of the provisional regime; we are responsible for supervising the freedom of the elections; we have a grave obligation not to recognize a government fraudulently voted into power.

What can be done? If, after January 19, the United States and Britain have evidence that Polish freedom has been prostituted at the polls, Mr. Trygve Lie, Secretary General of the United Nations, should immediately be informed by the United States that Mr. Oscar Lange, Polish UN representative, is no longer recognized as authorized to speak for Poland; Russia should be imme-

diately informed that we will not recognize this newest puppet regime; the Security Council should be immediately requested to investigate the Polish situation as a much graver threat to world peace than Spain; the Yalta and Potsdam agreements should categorically be declared violated by the Soviet and thereby opened for complete reconsideration.

To speak bluntly, if we do not arrive at an immediate and sharp focus on the Polish issue, we shall have denied more clearly than ever before the principles for which we fought and on which the United Nations, presumably, are founded.

## ***Employment Act of 1946***

As the year drew to a close—a strange year in which the nation was at the same time plagued with the biggest strikes and blessed with the biggest profits in its history—the Board of Economic Advisers made its first report to the President under the terms of the Employment Act of 1946. Although the three \$15,000-a-year members of the Board, Messrs. Edwin Nourse, Leon H. Keyserling and John D. Clark, discussed the outlook for 1947—which they found to be “more than ordinarily favorable”—the bulk of their report was devoted not to forecasting economic trends but to an essay on economic policy.

While this emphasis may seem surprising at first sight, it was really very logical and timely. After all, this report marked the actual beginning of a new phase in American political and economic thinking, and the authors were naturally concerned with clarifying the meaning and intent of the Act under which they must operate. Since the Congress will ultimately pass on their recommendations, or more correctly, on the recommendations which the President will make based on their studies, it is of the highest importance that their understanding of the law and their motives be above suspicion. If the country were agreed on the relationship which ought to exist between the Federal Government and private economic enterprise, such precautions would be unnecessary. But the country is not so agreed, as the Employment Act itself testifies. This legislation, the readers of *AMERICA* will remember, emerged from Congress after a bitter struggle as a compromise between liberals and conservatives, and it is quite probable that it does not mean exactly the same thing to all men, or even to those who voted for it.

As the President's Board sees it, the American people have elected to follow a middle course between two extremes: “the Spartan doctrine of laissez-faire” and “the Roman doctrine of external remedy.”

The weakness in the first theory consists in a fatalistic acceptance of the boom-bust cycle. Individual businesses shape their policies to supposedly inevitable ups and downs; they do nothing to make them less inevitable.

The defect in the “Roman doctrine” is seeking a remedy to the cycles outside the process of private business. This external approach does nothing to correct the maladjustments in the price, wage and profit relationships which contribute to exaggerations in the boom-bust cycle. Instead, through the operation of government fiscal pol-

icy alone, it hopes to bring business cycles to a halt, thus oversimplifying a highly complex problem.

The middle course which the people have chosen, and which the Congress wrote into the Employment Act of 1946, consists in relying primarily for economic well being on the ability of the agents of production and distribution to adjust their internal relationships in a reasonable way. To assist them in reaching such an adjustment the Government must 1) create an international atmosphere favorable to business activity, and 2) stimulate business and guide towards sustained prosperity.

As far as can be ascertained from the debate on the Employment Act, this is a good statement of the objectives desired by Congress. If the middle course which is proposed appears somewhat vague, the blame should be placed not on the Board of Economic Advisers, but on the Congress, and ultimately on the American people. It is all well and good to discuss the maladjustments in the private-enterprise system and to exhort farmers, workers, financiers and industrialists to bring about a proper balance among wages, prices and profits. But how precisely are they to do this? By subjecting the price of labor, commodities and money to the law of supply and demand; or by attempting to manage these factors? If by the former, in what does such a system differ essentially from the Spartan theory of laissez faire? If by the latter, who precisely is going to manage these factors, and by what authority, and with what exemptions from the Sherman Anti-trust Act? And what precisely does it mean to say that the Government must be “an actual stimulative and guiding element in the economy”?

The American people are determined to avoid another major depression. They have no confidence that business left to itself can keep the economy on an even keel, although they recognize that business can do more to promote stability than it has done in the past. They perceive that in some way government must intervene. What they are hazy about is precisely what business can do, within the framework of our traditional private-enterprise system, to promote stability, and what exactly ought to be the function of government. Toward the clarification of these questions, as the Report of the President's economic advisers reveals, the people, and their representatives in Congress, must take a more fundamental approach than the one they have so far chosen.

## ***Soviet veto shifts***

The Security Council of the United Nations will celebrate its first birthday on January 17. The year's books were about to be closed on a twelve-month record of frustration and deadlock, when signs of progress suddenly appeared last week. The Council has decided to send a commission of inquiry to investigate the facts of the border dispute existing between Greece on the one hand and Yugoslavia, Bulgaria and Albania on the other.

In this decision the vexing veto question that has plagued the life of the Council played a significant role. The sending of an inquiry commission is subject to a veto, since it is regarded as a substantive question likely



to lead directly to action by the Council. If the Council had followed its usual pattern that fact alone would have been enough to doom the investigation. And in fact the United States had made the same proposal months ago, only to have it beaten down by Soviet representative Gromyko, who at that time appeared anxious to add more notches to his veto gun. But this time, acting in line with those sudden reversals we have come to expect from the Russians, Mr. Gromyko warmly approved the investigation. And so the Council was able to demonstrate, for possibly the first time, that the vaunted "unanimity of the permanent members" was really possible.

But more than that happened. In the course of the debates and voting on the Greek investigation, the Soviet representative indicated that an abstention does not necessarily imply a veto. On one occasion during the formulation of the Council's resolution he refrained from voting and then denied that his intention was to exercise a veto on the point in question. This means that if the Russians choose to "take a walk" again, as Gromyko did during the Iranian dispute, the Council will not be hamstrung by the absence of one of the five permanent members of the Council whose vote is necessary for substantive decisions. It means also that the Russians have decided that they have nothing substantial to gain by such dramatic exits.

What was the cause of these shifts in Soviet policy? What significance can be found in the fact that these changes occur immediately after the close of the General Assembly? That they are changes is indisputable. The Russians are now for an investigation that previously they had vetoed. And only a few weeks previously Gromyko's chief, Vice-Foreign Minister Andrei Vyshinsky, was roundly denouncing the very idea that an abstention could be reckoned as anything other than a veto. Considering such a *volte-face* we can only conjecture that the pressure put upon the veto during the General Assembly had its effect upon the Russians. The long and apparently fruitless debates initiated by the Australians and the Cubans had terminated in a relatively harmless resolution addressed to the Security Council. The intransigence of the Soviets and their satellites at that time offered no inkling that they were one whit affected by the grievances expressed by many members of the General Assembly at the sad record of division set by the Council in the first year of its work. It is only after the fifty-four delegations had packed up and gone home that the world suddenly discovered that the Russians had again done a typical flip-flop.

We now know 1) that the Security Council can agree on at least one substantive question and therefore possibly others, and 2) that an abstention does not necessarily count for a veto. The Russians have apparently come to realize that the "unanimity of the great Powers" must at one time or other imply their own willingness to submit to the will of the majority. They apparently also believe now that the walk-out of Gromyko was a mistake. But we have still to see that they accept the far-reaching consequences of the principle which they appear to have recognized.

## World trade at London

The economic advisers to our State Department had some defending to do when they arrived at the recent trade conference held in London. Participating nations were given ample opportunity to acquaint themselves with United States ideas and to prepare objections. They did just that. Initial optimistic reports that harmony reigned and that ninety per cent of our ideas were accepted are now discounted as wishful thinking. The truth is that we failed to persuade many participants of our basic thesis. This doesn't mean there will be no International Trade Organization coming out of the Geneva conference scheduled for April 8, or that many United States ideas will not be incorporated into its charter. What it does mean is that we shall have a different sort of organization from the one envisioned by the State Department.

The suggested charter for the ITO had been released for study in September, 1946. Moreover, persons interested in international trade had available for consideration our State Department's *Proposals for Expansion of World Trade and Employment* from December, 1945. The gist of the United States ideas was well known. It would have been surprising had they not been criticised.

The American plan called for an ITO which would outlaw, at least among participating members, discriminatory trade practices other than tariffs. Even these were to be progressively decreased until genuine competition and free interchange of products would be possible. Lowering of tariffs would proceed on a multilateral basis among members of ITO. Non-member states would find themselves at a definite disadvantage. According to our viewpoint the end result would be a gradual leveling out and raising of economic standards the world over.

There is much wisdom in the United States position. The world will have to work toward such an ultimate goal or else run the risk of international conflicts due to inequality of economic opportunity. The objectives were clearly stated in an earlier State Department document called *New Horizons for World Trade*.

The purpose is to make real the principle of equal access to the markets and raw materials of the world, so that the varied gifts of many peoples may exert themselves more fully for the common good. The larger purpose is to contribute to the effective partnership of the United Nations, to the growth of international confidence and solidarity, and thus to the preservation of the peace.

This goal must not be abandoned. Nor is the meaning of the disagreement at the London conference that it is abandoned. What we do know now, a fact apparently not appreciated hitherto by some State Department advisers, is that many nations are not ready to risk the consequences of a free world market. They cannot afford the luxury of leaving their domestic economies unprotected.

The real basis for international cooperation on trade will have to be the willingness of nations to collaborate in progressive elimination of restrictive practices. For the present we must accept this fact, especially since we ourselves seem unprepared to open wide our doors to foreign competition.



# Political psychology of French Catholics

Georges Didier, S.J.

## II: Hopes and Prospects

In the preceding article we tried to show how Marshal Pétain, by taking advantage of the military defeat to effect a restoration of the old order, inextricably linked in French minds the return to tradition with foreign oppression. Consequently, when he fell from power, he dragged with him the conservative party with its hopes and ambitions. Even those conservatives who in ever increasing numbers had revolted against the pro-nazi regime and risked life and fortune in the ranks of the underground find themselves today as bitterly taunted with such epithets as "Pétainists" and "collaborationists" as the faithful adherents of the old Marshal. In 1940 and 1941, as a matter of fact, there was reason to fear that all Catholics might be compromised by a regime which showered them with favors. I still recall the anguish that gripped us when certain Catholic leaders seemed to make submission to an oppressive and unpopular regime a matter of conscience.

There are those who never learn from the past. The experience of a century of revolutions has not taught some men that every attempt to fight democracy in the name of Catholicism has always disintegrated into an explosion of anti-clericalism. As a matter of fact, the communist slogan: "The Church supports Vichy; the Church favors fascism" has not yet completely lost its venomous effect. But something new was added to French politics. The average Frenchman learned to realize that Catholics led the Resistance. They became aware that for the sake of democracy bishops risked their liberty and priests have given their lives. The ancient tie which formerly bound the Church to the Right (i.e. the conservatives) was snapped. Many Catholics abandoned their vain sighs for the past. They are now looking straight ahead. Their eyes are fixed on the future.

The rapid growth of the MRP (*Mouvement Républicain Populaire*), which has been considered, rightly or wrongly, a Catholic leftist (i.e. progressive) party has caused considerable comment, both in France and abroad. Those very journalists who predicted as late as last May that MRP would certainly suffer defeat at the polls have found a thousand sagacious explanations of the success which has made it the most important political group in France. But very few, to my knowledge, have been able to analyze the interior changes, apparently so rapid, that have turned French Catholics towards Christian social progress.

To tell the truth, there has always been within the Catholic Church in France a progressive or leftist group much concerned with the reconciliation of democracy and Christianity. The condemnation of the excesses of Lamennais did not prevent Lacordaire and Montalembert

Georges Didier, French Jesuit studying theology at Weston College, Weston, Mass., continues his study of the political orientations of Catholic France. His article of December 21, 1946 showed the influence of the past on the present; now he turns to the changes wrought by World War II.

from inspiring a Christian liberalism which seemingly enjoyed a brief triumph with the ephemeral Second Republic (1848). Later, stimulated by the words of Leo XIII, a certain number of Catholics rallied to the Republic and accepted its constitution in order to modify its unjust laws. Between world wars, the Popular Democrat Party, whose name prefigured the MRP (*démocrate* and *républicain* are synonyms in France), united some Catholics who had definite tendencies towards the Left. But none of these movements have ever really stirred the Christian masses. The policy of the *ralliement* proved abortive. The Popular Democrats never managed to elect more than a dozen deputies in a parliament of six hundred. And *l'Aube* ("The Dawn"), the party newspaper, was so lacking in readers and funds that it was forced to appear in a very small format on only four pages, in spite of the fact that it numbered among its contributors some of the best journalists of Paris. Rejected by the Left and despised by the Right, these "Red Christians," as they were called, seemed doomed to be checkmated.

The reasons for this were clear enough. The Popular Democrats were fighting in the arena of politics. In that field there could be no question of changing from Right to Left. The battle was in full fury and any change in position would have seemed out-and-out desertion. It may well be that some future historian, or even some present day foreigner whose distance from the scene of action has given him a clear perspective, will wonder why French Catholics sacrificed all in a vain attempt to maintain indefensible positions. He may judge severely their refusal to relinquish secondary objects and compromise with the more moderate of their adversaries in order to preserve the essentials. But for men who are engaged in a critical battle to yield on any point is not only an error but seemingly complete surrender. Their motto is: "Conquer or die without compromise." The acceptance of the Republic, the *ralliement* prescribed by Leo XIII, caused many bitter conflicts of conscience. As a result, many of those who had cheerfully risked their lives for the Pope in the Italian War now absolutely refused to risk loss of honor.

If, after World War I, most of the conservatives refrained from attacking the Constitution, those Catholic families who were wedded to tradition continued in their devotion to the past. Deprived of candidates of their own choice, they voted for the most moderate of the republicans. But in the depths of their hearts these traditionalists despised parliamentary babble and longed for an energetic government which would end demagoguery, re-establish the former social order and renew the old traditions. There was no hope that any movement sprung from a democratic source would ever enrol them. They had suffered too long to forget.

The new factor which was to modify the political viewpoint of French Catholics was not a political event. It was the success of Catholic Action. Catholic Action worked in the religious sphere. It forbade alliance with any party. There was, therefore, nothing in it which discouraged even the most stiff-backed conservative from joining its ranks. But it happened that the very necessities of the apostolate led Catholics to change their mentality. The conservative attitude consisted in preserving and defending the past, in digging protective ditches and raising defensive walls. Henceforth the ideal was to conquer, to enter into sympathetic contact with non-Catholics, to become all things to all men in order to spread ever more widely the Good Tidings. Jocists and Jécists didn't gaze with mournful and longing mien at the past. Because they were young and enthusiastic, because they had discovered the true sources of Christianity, because they were more richly nourished on the gospels and the Eucharist than their forebears, because their first converts had infused new blood into them, a tidal wave of optimism swept them on towards the future, making them sharers up to a certain point in the modern hope of a human city more just and more fraternal. As a member of one of the first Jécist teams I remember the sense of liberation which boys from old Catholic families felt when they realized that their task was no longer to defend the ruins of the past but to build a newer and better world.

War called us to arms. Defeat, deportation, resistance—these brought us into close contact with all classes, with all parties. In prisons, whether military or political, in the forces of Free France and the Underground, priests and militant Catholics rubbed shoulders with Socialists and Communists. We learned to know and love their sincerity and, in turn, won their respect and affection. The chasm between us was finally bridged. Catholic Action had inculcated a yearning to understand and love all men. The chaos of those tragic years provided the occasion for exercising this comprehension and manifesting this love. It became impossible not to feel with the masses, not to partake of their hopes and their indignation, not to renounce all that was a cause of separation in order to share with them the only important realities.

Because we were imbued with this new spirit, opposition to nazism, to Vichy and to bourgeois conservatism became instinctive. The nazi ideal was violence; the reawakened Christian ideal, love. Vichy was born of senility, weakness, pessimism and longing for the past. We militants were young, vigorous and optimistic. Our eyes were fastened on the future. The bourgeois feared the masses whom they did not know. We militants knew them and had confidence in them.

When D-day came and anonymity fell from the Resistance, it became clear that Catholics had taken a very large share of its dangers and responsibilities. Georges Bidault, former vice-president of the *Association catholique de la Jeunesse Française* (Catholic Association of French Youth), was head of all the secret organizations. François de Menthon and Pierre Teitgen had successfully carried out many perilous missions. Edmond Michelet

was coming back from Buchenwald, Louis Terrenoire from Dachau. Thousands of others had braved the tortures of the Gestapo. Many died. But among those who remained, Providence had trained the leaders for the Fourth Republic.

These men needed a new organization. They were not the offspring of politics but of a tremendous spiritual revival and of a Resistance in the name of the human person. None of the old parties with their rigid framework could contain such men. Even the Popular Democrat Party itself had something stiff and narrow about it. The MRP was born, so new, so unforeseen by those who had not followed its genesis, that it will take a long time for it to be completely understood.

MRP is not a party but a movement. Because it remained faithful to the spirit of Catholic Action, of which it was born, it repudiated every idea of organizing the "good" and of uniting for defense and attack against the "bad"; it endeavored to create a movement sympathetic to the Christian ideal in which those who belonged to other parties could participate. It was not a Catholic party, for, open to all men of good will, it refused to entangle and compromise the Church, as such, in the politics of a single party, which are necessarily subject to error. Finally, MRP was young. At the first provisional assembly, according to Marc Scherer, himself a deputy and, at thirty-six, one of the best minds of the movement, the average age of the 145 deputies was thirty-five. I think this confirms what I said above, that the MRP is

not a new form of the old Popular Democrat Party, but rather represents the entrance into political life of the young leaders of Catholic Action. The aim of MRP is to banish all fear of genuine Christianity while giving a Christian soul to political and social progress,

and, at the same time, not to entangle the Church, as such, in the inevitable narrowness of political life. As Father de Montcheuil, S.J., one of the victims of the German massacres said: the task is to act in a spirit and direction that is Catholic without acting precisely as Catholics.

This paper was written before the November elections, which were characterized, not so much by a "communist landslide" (as some headlines hastily suggested) as by a trend to the extremes, to both Conservatives and Communists. That is normal in a time of crisis. But the MRP, although expected to lose heavily, maintained on the whole its positions; so that in the course of one year it got successively twenty-four, twenty-eight, twenty-six and eventually twenty-seven per cent of the electorate. If some hundred thousand Catholics went back to the Conservatives, about the same number of former Socialists came to the MRP. Which shows that a progressive Christian party is able to take votes from the Marxists—i.e. Communists & Socialists, who altogether won successively forty-nine, forty-seven, forty-six and eventually forty-five per cent of the votes.





That is a comforting feature in the present difficult situation. The Church is free from any allegiance to the Right or to the Left. But Catholic Action has proved quite capable of forming leaders who sympathize ardently with the men of their time. "Give these young men twenty years of peace," wrote François Mauriac at the eve of the war, "and they will conquer France for Christ." That is the hope that is in our hearts today, that is the prayer on our lips. But if another war and another persecution come, our experience and our faith teach us that a baptism of blood is a source of new life for the Church.

## Communism and Negro youth today

*Vincent Baker*

Subversive activity in Harlem is like death and taxes, it seems. One can always be certain of its existence. As I go about my work in the community, I hear the Communists on street corners. They talk of price control, lynching, the FEPC—of all the great social problems of our time. They distort, misrepresent, abuse, as necessity dictates. Their zeal has not diminished since I began listening to them. Indeed, they speak with such confidence and, yes, such sincerity, that sometimes, for a fleeting moment, I seem to be reliving the days when there appeared to be no effective way of answering their challenge to Christianity and democracy among Negro youth.

Yet an answer was found. If one is to understand Negro youth today—and especially that increasing number who seek some remedies for social ills through organization—one must know something of the story behind the finding of that answer.

No section of the American population constituted a better target for communist propaganda than the Negro people. They have always been the last to be hired and the first to be fired. In the South an elaborate system of public law and private custom, backed by acts or threats of violence, denies to the Negro his human and legal rights. In the North, things are better, but are bad enough. Residential segregation, job discrimination, social ostracism, a quota system in colleges—these are conditions which make Negro youth cynical about their country's loudly boasted democracy. Revolting as these things are today, they were even worse about fifteen years ago, when our story begins.

The nation was in the grip of the worst depression in its history. Unemployment was increasing. So was hunger. The Negro's sorry lot was, of course, growing still worse. And then came the Scottsboro case—the cold-blooded attempt by the State of Alabama to "railroad" nine Negro boys to the electric chair for allegedly raping two white girls on a freight train. The Communist Party moved into the case. It brought money, speakers, literature, to the aid of these victims of "the White Man's

Law." They were by no means the only ones to render assistance, but they made it look as if they were. They always have an acute sense of propaganda value.

In the years that followed they made great strides among American youth in general, and Negro youth in particular. Their main effort was directed, not at making young people (and adults, of course) Communist Party members, but on building "united front" organizations which, though technically not under their control, could be used as vehicles for spreading the party's influence far beyond its card-holding membership. They operated through the Workers' Alliance, the International Workers Order, the National Negro Congress, the Southern Negro Youth Congress and many other groups. They posed as the champions of peace, tolerance, freedom, social reform and other causes that had appeal. They convinced progressives all over the nation that active opposition to communist influence was really aid to fascism. Those who remained unconvinced were denounced as Fascists, Trotskyites and, among Negroes, "Uncle Toms."

It must not be supposed that the Communists did nothing but propagandize. They worked for immediate and long overdue reforms. They practiced the racial equality they preached.

By 1939, there was virtually no really important Negro youth group concerned with social problems in which communist influence was not strong, and in most of them it was dominant.

There was one youth group in which, though there was a sizable communist bloc, its progress toward domination was very slow. This was the Modern Trend Progressive Youth Group. The reason for the slow progress was not the resistance of anti-communists, but the somewhat unusual origin and nature of Modern Trend. Though its statement of purpose declared it to be an organization working for human progress, especially in race relations, in practice it became very largely a social club, drawing much of its membership from the more well-to-do Negro families. It is not surprising, then, that Marxian ideas were less readily received in this organization than in most.

But by midsummer of 1939, the Communists felt that they were ready to make their bid for control. Modern Trend was a little more than a year old then. I joined at that time, and had the privilege of leading the successful resistance. The Communists were stunned. The believers in Christian democracy took heart. The Comrades had suffered their first clear-cut defeat among Negro youth. They had encountered difficulty before. But here they had been beaten by opposing forces. We knew the Communists too well, however, to expect them to take one defeat as the final answer. Both sides "dug in" for a long battle.

It should be pointed out here that this battle in Modern Trend was of the greatest importance in shaping the destiny of the Negro Youth movement of New York City. The organization and many of its members were so well-known that the moral effect of the outcome was bound to be profound. It should also be pointed out that the presence of the headquarters of many national organizations in New York has so riveted the eyes of thinking



Negro youth throughout the country upon this city that what youth groups here do tends to set the pattern for them.

After the German-Soviet non-aggression pact in August, 1939, the Communists, who in this and all other western democracies had been in the forefront of agitation for international action to stop Hitler, became rabid isolationists. The organizations under their control were swung from their support of collective security with remarkable ease and speed. The anti-communists tried in vain to capitalize on this "about face."

But from this point on, events worked for us. By the end of 1940, it had become apparent to many that Hitler faced a stalemate on the English Channel. Several signs pointed to an invasion of Russia. The world's Communists would then have to change back to the "Stop Hitler" line. We began predicting the invasion and the shift. The Communists, who believed that Hitler would not dare to attack Russia, became even louder in their opposition to aid to Britain.

Then came the invasion—and the shift. The shift involved significant changes in the Communist approach to the race problem. Modern Trend started the ball rolling by dissociating itself from the "front" groups, even on matters on which we could agree with them. We sent emissaries to other groups, and these groups followed suit. For the time being, at least, the communist grip on key organizations of Negro youth in New York City was broken.

In the summer of 1943, a desperate attempt to organize a new "united front" under communist auspices was easily frustrated.

The victories which the forces of Christian democracy in the Negro youth movement have won in the past make us confident that we can keep the Communists in check if we are vigilant. But vigilance there must be. There are signs that a new and formidable threat may arise. The American Youth for Democracy, which is the new name taken by the Young Communist League, is making considerable inroads in the city's high schools. Their militant opposition to discrimination, and their concealment of their real nature, have won many Negro adolescents to their standard. Fortunately, the A.Y.D. has no effective organization in Harlem above the high-school level.

A new organization called the New York Youth Council is being watched. The Powell-Davis-Marcantonio political machine is already a factor to be reckoned with. This machine runs Communists and fellow travelers for office. They have expert advisers, highly trained speakers, appalling financial resources. They are active the year round. But they have as yet no youth group to carry the communist party line directly to the young people and to organize them behind it. But this outfit, too, must be watched.

The decline, over the years, of the strength and influence of subversive groups is attributable to more than tactical maneuver. In the last few years, given tremendous impetus by the war, there have come into being or into prominence many organizations having as their purpose

the achievement of human equality within the framework of American democracy. Freedom House, Friendship House, the Union for Democratic Action, the Committee of Racial Equality, the Council Against Intolerance, Friends of Democracy—these are but a few of Negro Youth's new allies in the battle for justice. They stand as monuments to the truth that there is a sound, practical answer to communism. We shall have much to say about these and other organizations, and their effect on the thinking and action of Negro youth, as the weeks go by.

## Catholic action and public life

*Robert F. Drinan*

Doctor Kerwin's recent article ("Catholics and Politics," *AMERICA*, Sept. 14) does well to remind us that "the number of Catholics engaged in political reform movements and organizations is pitifully small." At a moment when our European brothers in the faith are assuming an increasingly significant role in the reconstruction of their homelands, and the Holy Father, in his address to the Catechetical Congress at Boston, has appealed to the American laity for "zealous labors" and "valiant co-operation," the situation takes on the proportions of an indictment and a major challenge to our zeal for Christian justice and charity.

May we not profitably ask ourselves what use we have been making of the efficacious instruments and techniques provided by the Church specifically for the training of leaders in public life today? Have we been saddling a devoted hierarchy with too much of the burden of the lay apostolate, in addition to their own? Have we fully appreciated the bearing of Catholic Action on the future of Church and State, its need and its urgency? Have we not neglected the specific aim of Catholic Action in the temporal order, the training of those who aspire to leadership in public life?

We must, of course, use great circumspection in speaking of the "political mission" of Catholic Action. There can be no question of a Catholic PAC or political party within the purview of the strictly religious organization proposed for us in militant Catholic Action. Politics "touches the altar" only indirectly, and therefore may be said to concern the citizen more properly than the communicant. But public life cannot be healthy, vigorous or even decent without the infusion of religion and morality into its life-blood by the trained citizen-leaders whom Catholic Action is designed to form. The classic text from *Quadragesimo Anno*, to which we have had too little recourse and paid too little heed, makes this point clear:

It is Our conviction that to attain [a better social order] for the true and permanent advantage of the commonwealth, there is need before and above all else of the blessing of God, and in the second place, of the cooperation of all men of good will. We believe, moreover, as a necessary consequence, that the

end intended will be the more certainly attained the greater the contribution furnished by men of technical, commercial and social competence, and more still by Catholic principles and their application. We look for this contribution, not to Catholic Action, which has no intention of displaying any strictly syndical or political activities, but to Our sons, whom Catholic Action imbues with these principles and trains for the apostolate under the guidance of the Church, which in the above-mentioned sphere, as in all others where moral questions are discussed and regulated, cannot forget or neglect its mandate as custodian and teacher given it by God.

Obviously no Christian doctrine or practice can be alleged to justify Catholic abstentionism in the battle for social and political reform. On the contrary, our recent Pontiffs have repeatedly urged Catholics to make social and political activity a professional goal, towards which their education should be consciously and carefully pointed. Leo XIII, whose *non expedit* forbade Italian Catholics to be candidates for public office in the special instance of the Roman Question, deplored the tendency of Catholics—who, as he declared, should be the best possible public servants—to allow irreligious men to hold office and destroy the last vestiges of the Christian tradition in the organs of social life. Pius X, in his encyclical on Catholic Action, *Il Fermo Proposito*, made it a peremptory duty for Catholics to prepare wisely and well for public service. For Pius XI the exhortation was a commonplace. And for him Catholic Action was to be the means of bringing Catholics into public life; “Catholic Action,” said Pius, “wants to prepare men to be good politicians, great politicians.” Nor does a competent state with a social consciousness excuse us from fulfilling a religious and patriotic obligation:

Even where the state, because of changed social and economic conditions, has felt obliged to intervene directly in order to aid and regulate . . . Catholic Action may not urge the circumstance as an excuse for abandoning the field. Its members should contribute prudently and intelligently to the study of the problems of the hour in the light of Catholic doctrine. They should loyally and generously participate in the formation of the new institutions, bringing to them the Christian spirit, which is the basic principle of order wherever men work together in fraternal harmony. (*On Atheistic Communism*)

Pius XII, in addition to a long and impressive series of paternal appeals for Catholic participation in the public defense of Christian institutions against the rising tide of materialism, has emphasized the duty even of women to assume civic functions as occasion may require for the safeguarding of family life and social charity.

Hedged around with caution against any form of direct political activity, the specialized movements of Catholic Action are regarded in all these papal pronouncements as the natural training-centers for Catholic leaders in every walk of public life, including politics. Secularism has divorced the City of God from the City of Man; Catholic Action is the means to produce leaders who will correct this great error. It is the instrument by which Catholics will be drawn forth from their self-imposed isolationism and neutrality into the civic battle-

field where they are needed so sorely. Pius XI told Italian university students that “Catholic Action, though not political in itself, will teach Catholics to make a better use of politics; and to this they are held in a special way, since their Catholic profession exacts of them that they be better citizens than anyone else.” On another occasion the late Pope told a group that Catholic Action “will render its members more apt for public office because of its austere formation to sanctity of life and the fulfillment of Christian duties.” Even more challenging is Pius’ emphatic assertion that Catholic Action “was born for the purpose of giving to the state its most honest and able officials” (*italics ours*).

American Catholics can hardly be tempted to complacency over their response to these pointed directives, however comforting the record may be in other departments of the manifold teaching and missionary apostolate of the Church. We have been slower than others to accept the papal blueprint of Catholic Action as an organization distinct from anything which we have known before. The failure to grasp Catholic Action’s mission in the temporal order is due in part, it seems, to a faulty knowledge of the very structure of Catholic Action. In America we have perhaps too long confused Catholic Action with the activity of individual Catholics. In the papal blueprint, however, Catholic Action is a unique

organization; it is not just another attempt of the papacy to vitalize the laity; it is “the form of apostolate that corresponds best to the needs of our times.” Catholic Action was founded because “the pastoral theology of once upon a time is now no more sufficient.” In the mind



of Pius XI Catholic Action was indispensable; without it, he said, “it would be a miracle—a miracle one cannot ask of God—if any practical result or any true success were obtained in the work of restoring society.”

The failure to appreciate the mission of Catholic Action in the temporal order is due likewise to a want of full perception of the current need for united Christian action in the secularized public life of our day. At the present time organized religion has been confined to the sacristy and the “private school.” Because of this exclusion of religion from social life, the great truths on which society is founded are withering before our eyes. The organic unity of society is implicitly denied, the divine origin of society is overlooked, the supremacy of the spiritual is unheard of.

It is precisely the mission of Catholic Action to form Catholics into compact groups who will revivify these basic ideas. Catholic Action is the means by which the Church hopes to carry her message into the secularized life of the day. It is the instrument by which the organized laity can exert a corporate influence on public life. Catholic Action is the Church’s answer to a secularized society. It is her technique to produce leaders to re-Christianize the temporal order.



The past glories and present struggles of Catholic Action in France, Belgium, Italy and Canada point the way for America. Tardily but unmistakably we are organizing our lay apostolate about a constitution and a manual of social action adaptable to every nation's need. The words of Pius XI are worthy of note in regard to the lay leaders which Catholic Action must work to produce:

The task of formation, now more urgent and indispensable than ever, which must always precede direct action in the field, will assuredly be served by study-circles, conferences, lecture-courses and the various other activities undertaken with a view to making known the Christian solution of the social question. The militant leaders of Catholic Action, thus properly prepared and armed . . . will be an invaluable aid to the priest. (*On Atheistic Communism*)

Let all Catholic Action units therefore consider the

## The current of world longing

*John LaFarge*

At New Year's time, when all should be lightsome, it grieves us to read that Dr. Jan Christaan Smuts, Prime Minister of the Union of South Africa, returned to his native land filled with resentment concerning the treatment he had received in the deliberations of the United Nations. The Prime Minister's speeches at Pretoria after his homecoming indicated that India's opposition to his racial policies had left a very bitter taste. This opposition had turned on the "ghetto" or separatist treatment which the Indians claimed they were receiving in South Africa, as well as the political, civic and social discriminations which prevail against the native African populations in the Union, both in practice and, what is of graver weight, in the fundamental law of the Union itself.

"If there were no discrimination in the world where would we be?" the Premier is quoted as saying. "There must be discrimination; you cannot run amok with a word like 'equality.'"

It is not surprising to hear such language from the Prime Minister; for he has said much of the same kind before. At his first visit to the United States many years ago, he found himself unexpectedly, and unwillingly, in quite hot water because of his praise of certain governmental practices in South and East Africa, which may have looked benevolent to him, but were considered to be anything but idyllic by his listeners. Some of these spoke with him on the same platform, and were personally acquainted with African conditions.

In Dr. Smuts' career is once more exemplified the painful contradiction which exists between the great liberal and internationalist, one of the chief architects of the League of Nations, champion of the rights of all nations, citizen of the world, guide, philosopher and

urgency of the temporal mission of Catholic Action. Let leaders of the CYO, workers in the Jocist cells, students in college Catholic Action groups, members of labor schools and parish study clubs ponder the full meaning of Catholic Action and keep before them the words of Pius XI, "Catholic Action was born for the purpose of giving to the State its most honest and able officials." America is gradually emerging from the pre-Catholic Action period; as enthusiasm grows and groups multiply the relation of Catholic Action to public life should be kept in mind. From such collective consideration there will arise in time to gladden the heart of Mother Church and abate the fears of our sincerest critics a generation of Catholic public servants, formed intelligently and systematically, who will revivify those moral and social ideals and practices which alone can make America great, a valiant contributor to the restoration of all things in Christ.

*As teacher and agent of universality in recognition of fundamental human rights as guarantees of peace and disarmament, the Church can voice all men's longing for this recognition. Hence the peculiar force of the Pope's appeal to the multitude assembled December 22 in St. Peter's Square.*

friend to all humanity, and Dr. Smuts the illiberal, unable to rise to a truly Christian understanding of the essential equality and the essential rights of all men, regardless of race or color. He seemed wilfully to confound this essential equality of men—which is the basis of any rational liberalism—with the absurd idea, which nobody was trying to impose on him, that this meant we should ignore very real accidental differences among individuals and racial groups. The Premier may draw applause from crowds at home, but his inflammatory words burn many a cherished bridge with old friends all over the world. They are disheartening for the enlightened minority in South Africa itself who are laboring to educate their own countrymen away from ideas which are only bound to bring disgrace upon those who hold them, and to imperil their own future as members of the commonwealth of nations.

But another reason for grief in Premier Smuts' case arises from a very different source. For he is painfully justified in his complaint that his country was not permitted to present its case before the United Nations Court of International Justice, as the United States delegation had urged should be done. Said the Premier vehemently: "The right of any criminal in the dock was denied me by people who took no part in the war."

The General Assembly, it will be recalled, justified its censure of the Union of South Africa—which it joined to its censure of the Franco Government in Spain—on the ground that the Assembly's previous decision in regard to the matters of human rights had lifted them out of the field of purely domestic concerns, which the UN Charter does not permit the organization to handle unless they constitute an actual threat to peace, here and now.



Dr. Smuts had contended valiantly that the matter of discrimination within the Union of South Africa was a purely internal concern. But to his very great credit—and here he was acting in accordance with his own principles of international cooperation—he was ready to respect the judgment of the Court of International Justice, and appealed for an advisory opinion from the Court on the contested point. The soundness of such a request, and of the United States' position in seconding it, was urged by Mr. Charles Fahy of the United States delegation in his remarks before a joint meeting of Committees I and VI on the treatment of the Indians in South Africa:

The question here is one of method by which best to achieve a fair solution in accordance with law. It seems to me there is something unfair, under the very trying circumstances of this particular case, to ask that fifty-three nations unite against one of its members, and intervene for the first time in the history of the United Nations, in this mixed legal and political problem of incontrovertible difficulty, without accepting the request of that one country that the international character of its obligations be made the subject of judicial determination.

Mr. Fahy evidently realized that it is an oversimplification to consider the position taken by the United States on the Indian-South-African question as less liberal than the majority trend which prevailed. If the international Court held the question to be international in character, it would have thereby effectively lifted it from the domestic jurisdiction clause. In that case, the Union would be obliged to revise its laws, since the Union sought a court decision.

The Indian-South-Africa affair, however, is but one of many eddies and cross-currents in the great stream which may become more apparent during this coming year.

The experience of 1946 has shown that an inescapable current of reality in human affairs is bearing the participants in these tedious debates toward something they must all come to face: whether or not they are to offer the world masked preparations for war or whether they shall offer it universal disarmament coupled with an equally *universal* recognition of fundamental human rights, with no exceptions for areas, for places, persons, races or classes. The impetus of that current, its gravitational pull, lies in the ever emerging sense of the common destiny, the common interests and mutual concerns of mankind as a unit and as a whole.

On one of those amazingly warm days this past October I was enjoying the autumn sunlight on the banks of a little river that flows through the woods. Fleets of gaily-colored autumn leaves sailed down the muddy waters of the stream, but the leaves nearest to the bank, where the current was weakest, were blown upstream by the chance breeze, as if in defiance of the main current. Jauntily they pushed upward, only to find their rebellious journey soon ended, and themselves borne out into the deep waters that were hastening to the sea; and between the upward tending and the downward floating argosies little minor eddies twisted and hesitated, as if unable to make up their minds.

The counter-eddies in the human international stream

are not mild and peaceable, as were those of the gently flowing Patapsco. The winds that force them back against the current are no zephyrs drifting inland from the ocean, but the destructive gales of inhuman egotism, passion, pride and political greed. Their refusal to follow the stream of man's natural needs and legitimate longings—as a political and social, quite as much as an individual being—are mad attempts to perpetuate reign of tyranny, slavery and blood, under the guise of a semantically distorted definition of democracy. They erect a barrier between themselves and the main current of human reality by resorting to an exaggerated and absolute concept of national sovereignty.

The might of that world current has made itself felt in each of the major debates of the United Nations such as those on disarmament, trusteeship, human rights, refugees. In the discussion concerning the control of atomic energy, its pull succeeded in wresting from the Soviets a consent to the abandonment of the veto in the matter of inspection, though the sovereignty principle was still stubbornly clung to in the crucial case of whether or not an international body should have the right to punish the violators of atomic-development agreements.

The United States and Mr. Baruch by insisting upon the abolition of the veto in this decisive issue were not pushing for some perfectionism or arguing for some mere tactical advantage. They were making a stand for what is simply the plain reality of the atomic situation. The only pity is that our delegation, along with the British, did not see its way to insist upon this same principle when a proposal was made by Cuba for studying the revision of the UN Charter.

Every attempt that is made to reach some lasting agreement in the field of international affairs comes up eventually against the most decisive and far-reaching of man's natural problems: whether or not principles of justice, equity, stability, truth and law which are to be crystallized in some particular set of circumstances or relationships are to be confined to that particular instance, or are to be made valid for all. That is the basic issue underlying the dispute between India and South Africa; it is the issue behind the proposal to refer the matter to the advice of an international court; it is behind the proposal happily now agreed upon by compromise between Canada and the United States (10 to 0, with Russia not participating) to refer to further study the question of the veto upon atomic violators.

The question of universality is, as I have said, behind all the great issues. Why? Because it is the supreme and the only completely convincing expression of our regard for whatever dignity and right has been conferred by the Creator upon his human creatures.

This is why Pope Pius XII was able to make a powerful speech against anti-religious forces to the people of Italy and through them to the world. In his address to the vast throng that came to offer him on December 22 the pledge of their loyalty and love, he appealed to their supernatural faith. But coupled with that appeal was an understanding that he could count on that of which the world has become ever more conscious, both those that love

mankind and those that hate it and seek its destruction. The Church of which he is Visible Head and for which he speaks, is the Church Jesus Christ founded for all men, without exception or distinction. As the *Ecclesia Catholica*, the universal Body of those who are one in Christ, that Church is both the prophet and the spiritual agent of the unity and universality of human rights, duties and opportunities. The "pull" which the Pope would make upon mankind, through his teachings, his prayers and his personal example, is simply the "pull" which the tormented and divided human race would gladly make upon itself. It is in accordance with that ever growing stream of human consciousness, longing and endeavor. As successor of Peter he "launched out into the deep" not only of human perils, but of the most profound natural instincts of mankind in our time. Contrary winds will whip up storms against this world-wide tendency, and millions of erring souls will be carried by totalitarian winds against the stream of reason, justice and faith. And the earth will be in agony as long as this occurs.

The United Nations, by the very difficulties they encounter, are steadily demonstrating the futility of trying to ignore the current to which the Pope implicitly appeals.

Why delay further in this recognition? Why cling further to a concept of sovereignty which nullifies the very aims the United Nations were created to protect?

## Teaching the art of logic

When the Jesuits were formulating their plan of studies in the sixteenth century, there was quite a discussion about the place of dialectics or formal logic in their system. Some, even eminent men, had studied rhetoric after dialectics and desired to follow that order in Jesuit schools. The *Ratio*, or Jesuit system, put rhetoric as the last class in the lower schools and prescribed formal logic for the university grade. The chief reason for this order was to preserve the unity of the lower schools. The educators of that day were not faced with the multiplicity of sciences that now crowd our schools. Even higher mathematics was postponed.

What was that one subject which gave unity to the lower schools of the Jesuit *Ratio*? It was the art of composition in writing and in speaking. For composition, authors were selected and arranged. In their explanation the teachers were to make the art of composition their almost exclusive purpose. Even in the sixth or rhetoric year, information, historical or scientific, was dispensed sparingly and for interest in class. That unity of purpose is proved by the fact that, with the exception of prizes for Christian Doctrine, composition alone was rewarded with school honors.

Did the postponing of formal logic mean that the art of reasoning was neglected? Far from it. The argument

or concise statement of the reasoning was the first point in the teacher's explanation. The student who said, "I can translate the passage, but I do not know what it means," did not have a prelection of the *Ratio*, where the meaning led the explanation. Though the science of dialectics might be relegated to philosophy, the art of reasoning figured in every composition and in every recitation where students practiced logic.

The art of logic can be developed in the narration and description of letters, in the exposition of essays, in the argumentation of all types of composition and in the combination of all these processes in the persuasion of oratory. The teacher, of course, is a master of dialectics, and he will make his students practice reasoning through all its species in writing and in speaking. He will not let his class be misled by any fallacy that art is mere knowledge, when in reality it is an operative habit, the fruit of exercise.

Art, as St. Augustine teaches, is to be learned from artists; and as a course in the science of oratory does not of itself make orators, so a course in the science of logic will not, without reading and writing, make good reasoners.

The best way then to overcome bad mental habits and develop good ones is to be in contact with the school where all mental habits are exemplified in the finest way. That school is the classical or best literature. The best letters, the best essays, the best speeches are the products of man's various powers, each vested with its proper art. For a trade, for a profession, for business there are sciences and practical arts which in technical schools will fit out the candidate; but for the mind of man in every walk of life, literature, which came from the best habits, will inculcate those habits. Reduce the course but multiply practice in rivaling the good habits of the best minds, and master by reading, by analysis, by composition, the valuable art of logic.

FRANCIS P. DONNELLY, S.J.

## Looking ahead

Last August eleven American educators were sent over "to observe and evaluate the educational program of the U. S. Military Government in Germany." They made a very important report; and in next week's issue Father Felix N. Pitt, Ph.D., of the Archdiocese of Louisville, one of the eleven, will comment frankly on the first part of the report, which gives a pretty fair picture of what the AMG has been doing for Germany in the educational line.

Readers have been suggesting for some time past that we run occasionally a longer article giving a set of direct, simple responses to questions habitually asked concerning the major issues in industrial relations. Prof. Charles W. Anrod, of Loyola University in Chicago, who has contributed to *AMERICA* before, will let us have next week just such a summary.

"Is Catholic life so organized as to enable our young people to attain the Church's ideal of a Catholic marriage?" Some reflections in answer to this question are offered by the experienced Mother Agatha, O.S.U., in "Wanted: More Catholic Sociability."

We sign off with a Most Happy New Year to all!



# Literature & Art

## A plea for criticism

John W. Simons

(Continued from last week)

While I take it as axiomatic that Catholic literary critics should steep themselves in the great Catholic European literary tradition, I do not mean that they have no obligations towards the literature of antiquity, the non-Catholic literature of post-Renaissance Europe, or—what should surely need no laboring—the great body of vernacular literature of England and the United States. There are writers whom it is impossible to ignore if there is to be a healthy literary tradition, and just as Jerome and Tertullian, despite their antipathy to pagan values, could not ignore their own literary environment, neither can we. American critics, whether Catholic or not, can hardly escape wrestling with the fact that men like Emerson, Thoreau, Whitman, and Hemingway have been a powerful force in American letters, and more recently, through a strange kind of transvaluation, in European letters as well.

It is the duty of Catholic criticism to investigate these writers, not only from the standpoint of intrinsic literary accomplishment and not only in their American context, but in relation to larger cultural movements and in the light of a thoroughly assimilated Catholic metaphysic. Obviously this cannot be done without a considerable amount of critical apprenticeship, but it is precisely this apprenticeship which has been heretofore lacking, and this lack has been our chief embarrassment when entering into competition with our celebrated secular critics.

There is great need, too, of a new approach in the writing of manuals of literary history. There are two extremes which must be avoided—the less likely one of bloodless compilation of disparate literary facts, a kind of dull historicism; and the other more tempting one of employing literary facts in the effort to validate the Catholic ethos, an error which may be called apologeticism. In disclaiming apologeticism, however, I do not mean that the Catholic historian should disguise his faith, which would be but another species of fraud, but that he should use it as an instrument of understanding and not of dialectics. It was precisely this kind of illumined and illuminating Catholicism which allowed Christopher Dawson to distinguish so surely between Christian, barbarian, and Mozarabic elements in the chivalric literature of the late Middle Ages and thereby give a new orientation to the study of Romantic origins.

If we examine efforts of some of the preeminent histo-

rians of literature—Taine, De Sanctis, Croce, Cazamian, W. P. Ker, Parrington, or even Saintsbury—we shall discover at once that their approach to writing of literary history has been conditioned by certain antecedent attitudes. The case of Taine is, of course, classic. Believing that all literature could be explicated by an analysis of *race, milieu, and moment*, he left nothing to be accounted for by the artist himself; and each literary “event”—the only word applicable in the Taine hypothesis—is but the foreordained climax of these three external causes. De Sanctis and Croce survey literature through the smoky lens of an Idealist philosophy. The Englishman Ker, a neo-Hegelian, makes medieval literary history a fascinating ballet of systole, diastole and resolution. Cazamian, with his Gallic delight in ratiocination, comes to English literature to examine the psychological evolution of the Anglo-Saxon mind. Parrington, in his monumental study of the literary mind of America, finds little trouble in assigning an economic cause for every literary effect. Saintsbury explores literature with relatively few assumptions, and these are chiefly of a harmless Tory character. He makes up for this, however, by the sometimes extraordinary whimsicality of his tastes and judgments.

I cite these examples, not in the foolish attempt to minimize the critical labors of men who are, after all, giants among pigmies, but in the endeavor to force home the realization that it is not easy, perhaps not even desirable, to separate literary history from literary criticism. I wish also to encourage a scholarly scepticism with regard to the many manuals of literary history in current use in our high schools and colleges. Many of them are only amateur adaptations of the Taine method or the Parrington method, and it is sometimes pleasanter, not to say less mentally taxing, to make the exegesis of a literary work in terms of associated extraneous factors than in terms of the work itself. And, finally, I wish to give impetus to Catholic specialism in the field of literary history. If it is true that it is next to impossible to write history of any kind without certain metaphysical and even theological assumptions, Catholics certainly have the right to bring the witness of their faith to the interpretation of literary movements.

Indeed, there are whole blocks of literary history which need intelligent Catholic interpretation—medieval Latin literature, medieval vernacular literature, the Renaissance and the Romantic Movement. We must not allow ourselves to forget that for nearly a thousand years Europe and the Faith were almost twin identities, and, while this fact does not of itself give lazy liberties of critical interpretation to Catholic historians, it does allow one very great advantage—that of being able to re-summon with sympathy a past which, in a very real sense, they share and continue.

Although, as we have seen, the history of literature cannot readily be dissociated from the criticism of literature—at least in their larger phases—it is nevertheless true that the main task of criticism must be focused on the given artefact, that is to say, the specific poem, novel or other literary form. No artefact is, to be sure, wholly self-explanatory, and it cannot be studied in a critical vacuum. For one thing, it approximates some *genre* and bears a relationship with others in that *genre*. It owes debts to many extraneous factors—those which Taine mentions and many more; it reveals influence; it is a chapter in the story of the author's personal artistic development. Sometimes—and this is especially true of a considerable body of contemporary literature—it is even an episode in the history of self-realization, or an experiment in new ways of cognition, or a symbolic approximation of pseudo-mystical experience.

Victor Hugo defined the task of criticism with great truth and great simplicity: *L'ouvrage est-il bon ou est-il mauvais; voilà tout le domaine de la critique*—"Is the work good or bad; that is the whole concern of criticism." Still, it is not a particularly helpful canon to the practising critic, whose task is far from a simple one. He has to cope with too many variable factors. He has to be prepared to assess the original and the fortuitous elements in each work of art, and he has to give worth and weight to that whole complex of influences which converge and impinge upon it. He has to know a great variety of literary forms, their origin and evolution; he has to know the architectonics of verse, their infinitude of purposes, and the slow naturalization of alien techniques. He has to know something of the long quarrel between romanticism and classicism, their shifting levels of meaning and their current relevance or irrelevance. He has to acquire a sensitivity to new rhythms, new moods, new images. He has to be alert for new departures and old resurrections, for the charlatanism that is sometimes called originality, and the originality that is sometimes called charlatanism. A work is either good or bad indeed, but the way of discernment is narrow.

There are no ready formulae by which to judge a work of art. If we go to the great critics of the past—to Plato, Aristotle, Longinus, Castelvetro, Lessing, Coleridge—we shall acquire a good general schooling in our trade, but we shall not find convenient aphorisms by which to accept or reject a given piece of literature. Their chief lesson will be that criticism breathes most freely in an atmosphere of large philosophy—that criticism without philosophy becomes petty and absurd. They will sometimes give us a luminous approach to certain types of literature or to a specific master work, and they will teach us to understand those works wrought under the impulse of their own esthetic theories. But the lessons which these critics have to teach us must be modified to meet the prevailing literary situation, and their canons must be re-interpreted in the light of new and certified scientific discoveries whenever these discoveries have a bearing on the creation and interpretation of literature. Even of the so-called classic critics some are philosophers and some are sophists. He who aspires to be a critic must be able

to discern the one from the other, remembering that the history of criticism is as much a history of darkness as of light and that many an artist has taken a wrong direction by a too stringent adherence to critical precepts. In any case, it will be a salutary discipline for any prospective critic to place himself under the tutorship of the classical theorists. If it does nothing else, it will prevent him from being carried supinely away on the swirling stream of contemporary thought.

Literary criticism in America has recently come of age, whereas Catholic literary criticism has scarcely come to birth. This is the greater pity inasmuch as non-Catholic criticism, competent in so many ways, needs occasionally to be challenged and corrected. A good bit of it rests on perilous premises, and the opening of a philosophic window on the world of American letters might easily improve the climate. I have already hinted at what I believe to be the chief Catholic error—a moralism unsupported by esthetics—and I have suggested means of partial correction.

But secular critics, while they may claim, on the whole, a wider range of literary information, a finer record of research and a more seasoned experience at practical esthetic criticism, have errors of another kind. They may, like Edmund Wilson, overplay the Freudian game and come up with an interpretation of the mental life of Henry James that would scandalize that shy and subtle genius. They may, like the new semanticists (who, by the way, have much to teach us in the analysis of word-emotion constructs), become so enamored of their psychological premises that they look upon poetry only as a mode of mental therapy. They may, like the Marxist critics, judge the merits of an author according to his contribution to the "class struggle." And, finally, there are critics, like Van Wyck Brooks, who become so sentimentally attached to a region or a movement that they waste their critical energies on the evocation of minor figures.

Now Catholic criticism, should it meet the challenge, could be helpful in many ways. Once it has remedied its deficiencies of a purely academic order—the study of *genres*, historical research, and the reading of the great texts—it could bring into play the untried resources of scholastic philosophy. Father Sertillanges has recently brought to our notice the extraordinary vitality of this perennial thought, its inexhaustible power of assimilating foreign elements and its ever contemporary utility. Its freedom, its breadth, its objectivity are more than ever required in the field of literary criticism, which is to a great extent, by reason of its philosophic attachments, becoming involved in an unhealthy subjectivism. Wherever there is the tendency to explain art in terms of history alone, or environment alone, or psychology alone, scholasticism can perform a high remedial function. While remaining plastic to the uses of all secondary science, it will refuse to commit itself to the methods of science alone. And simply by keeping faith with its own transcendental character, scholastic criticism will keep its eye steadily on the object to be appraised. Hamlet will still be Hamlet and not a fascinating Coleridgean projection.



There is, then, as I conceive it, the possibility of an adult Catholic literary criticism. Nor should there be any need to apologize for terming it Catholic or to heed the accusation that by calling it "Catholic" every literary work is bound to be pre-judged. In a certain sense, all works of literature are pre-judged, for, as we have seen, all critics have their postulates. If the critic properly advertises these postulates there can be no reasonable quarrel. What all critics, however, must acquire, and what no amount of erudition can ever give, is sympathetic tolerance for literature which springs from a *Weltanschauung* which they themselves cannot accept.

I have already hinted at the Catholic's privileged angle of vision with respect to the Middle Ages. The case is quite different as we move nearer to our contemporary world, and the Catholic critic must make heroic efforts to understand that great variety of alien influences which have helped to fashion the secular tradition in literature.

## Books

### *Treasure for meditation*

#### TOWARD THE ETERNAL PRIESTHOOD

By Raoul Plus, S.J. Pustet. 838p. \$3

The priest in the pulpit, if he is equal to his immediate task, never gets better adult attention than from those in the rear pews at the children's Mass. And the truly exquisite "book for children" never finds a more appreciative welcome than that which it evokes in a grown-up's discerning heart. It would seem that life's accumulating experiences can cover over and hide, but never quite remove, the simplicities and the dreams of our younger years. This precious truth about our human nature is what makes *Toward the Eternal Priesthood* so pregnant with grace not only for the seminarian but for all the consecrated ranks of those who have borne the priestly character through many years. Addressed to the heart of a seminarian at his priedieu, it will come to older hearts with an import that is even more moving—like a breath from the spring-time of priestly holiness, blowing across a land where summer and autumn have made the meaning of that spring much more clear.

Indicative of what is perhaps the greatest charm of this book is the fact that one might read through many pages of it with the sense of gradually discovering for himself the immense

promise which it holds for priestly meditation, or even that it is a "meditation book" at all. For here is a book of meditations which dispenses with (or, better, leaves to the care of the meditant) all the apparatus of "preludes" and "points" which must usually be the concomitants of fruitful meditation.

At first glance, *Toward the Eternal Priesthood* presents itself as a series of exquisite little cameos of the spiritual life, one for each day of the year, followed by twenty-seven similar spiritual miniatures devoted to the various minor and major orders. A closer reading then begins to reveal the immensity of the treasure that has been distributed through these little two-page masterpieces (of the nearly four hundred, only four extend to three pages). From the Gospel story, from the lives and writings of the saints, from liturgy and the pages of great Catholic sermons, from the dramatic and the droll in human history, and from the whole range of ascetical literature, the author has gathered—to a number beyond count—the spiritual jewels which glitter in profusion through these pages. Reading many of them at a single sitting feels like dipping one's hand into a bushel of all manner of precious gems and watching them run, flashing different colors of the rainbow, through one's fingers.

Two skilful achievements in arrangement greatly enhance the value of these meditations. One lies in the way in which the thoughts offered for our prayer follow (and illuminate) the liturgical year as it unfolds, with the constant interspersing of meditations

Sometimes, I think, we examine too inquisitorially the efforts of modern artists; and sometimes, too, we simply ignore them. Even those writers who seem so obviously "outlaws" from the Catholic viewpoint—Joyce, Farrell, Rilke, Kafka—have a claim upon our charity, and we would do well to understand them. Grace operates after no human scheme, and a sympathetic Catholic criticism has been God's instrument before. I am sure that Rimbaud was a factor in Claudel's conversion, and I suspect that Gide, in some secret way, was a factor in Mauriac's. Is it, after all, for artistic stimulation only that cults have gathered around Rilke and Kafka?

I personally feel there is in modern literature a great restiveness, a kind of nostalgia for spiritual values, an obscure trembling of the veil. There is an Easter everywhere and always in the Kingdom of God, and Catholic criticism, by complying with the graces of that perennial season, could easily draw others into the sun.

on those virtues which find special incentive and occasion for growth in the season where they occur. The other is the dexterous care with which all the various methods of prayer are brought, on different days and usually without mention of their diversity, to the priedieu of the meditant. Almost unawares, as the days go by, he is brought to rise from his knees wealthier in the infinitely varied riches of the power to pray.

"Father Plus has made no greater contribution to the sanctification of the priesthood than this book," writes Archbishop Cushing in the gracious and straightforward Introduction which presents it to the Church in America. Anyone who is familiar with the previous works of Father Plus will immediately recognize this as high praise indeed. And anyone, be he old or young in the foot-prints of Christ, who takes *Toward the Eternal Priesthood* to his converse with God, will soon learn that it is praise deserved. JOSEPH BLUETT, S.J.

### UN please copy

#### THE CONGRESS OF VIENNA

By Harold Nicolson. Harcourt, Brace. 274p. \$4

In his Introduction to this superb study in diplomatic history, Mr. Nicolson warns us that the analogies between the events described in his volume and those which we are now experiencing are so frequent that they may mislead. Then as now Great Britain (at first alone and thereafter assisted by powerful allies) had destroyed a totalitarian

system which threatened to engulf the world. Then as now the common purpose which had united the Nations in the hour of danger ceased, once victory had been achieved, to compel solidarity. Some members of the nineteenth-century alliance sought to exploit their power by extending their former frontiers or by establishing fresh and alarming zones of influence; the realism of their methods was at first obscured by the idealism of the their professions.

Other peoples, being wearied by long years of effort and adventure, hoped through isolation to devote themselves undisturbed to the problems of internal reconstruction. Then as now there were those among the older generation who were saddened by the fear lest, having made their sacrifice to preserve against an external enemy the world they knew and loved, they had allowed an internal enemy, an inner illness, to sap the vigor of the state. Then as now there were those who felt that in destroying one menace to the peace and independence of nations they had succeeded only in erecting another and graver menace in its place.

History, however, does not repeat itself. Events are not affected by analogies; they are determined by the combinations of circumstances. And since circumstances vary from generation to generation it is illusive to suppose that any pattern of history, however similar it may at first appear, is likely to repeat itself exactly in the kaleidoscope of time. For better or worse, we are not living in the Napoleonic age but in the atomic age.

Yet despite all warnings and admonitions, the reader will probably try to draw exact analogies between the Congress of Vienna and the United Nations discussions on the peace treaties. This study begins with Napoleon's retreat from Moscow in 1812 and ends with Canning's appearance in the House of Commons on December 12, 1826. Having defied the Holy Alliance by his independent handling of the Portuguese situation and by his recognition of Brazil, Canning came down to the Commons to justify his policy. "I called the New World into existence," he said, "to redress the balance of the Old." Observers have recorded that when he said these words there was a sudden hush, broken by one slight titter. History does not record the name of the man who tittered and we are left wondering whether he was foolish or wise.

Mr. Nicolson divides his diplomatic drama into four acts. In the first act,

the center of the stage is held by Alexander I, Tsar of Russia. The second act is concerned with the sudden uprising of the Prussian and Germanic peoples, with the recreation of a second great army by Napoleon and with the victories which it achieved at Lützen and at Bautzen. The theme of the third act is the intervention of Austria culminating in the battle of Leipzig; the spotlights during this act converge upon Metternich. And in the long fourth act, which covers the first and second abdications of Napoleon and the Congress itself, two new characters hold the stage—Talleyrand and Castlereagh.



The reader may be tempted, in pursuing this story of past controversies, to dismiss the statesmen of the Vienna Congress as mere hucksters in the diplomatic market bartering the happiness of millions with a scented smile. Their common aim was to secure the stability, and therefore the peace, of Europe. Before indulging in irritation or contempt, it is salutary to reflect that they did in fact prevent a general European conflagration for a whole century of time. Mr. Nicolson's admirable volume serves as a timely challenge to United Nations statesmen to go and do likewise.

JOHN J. O'CONNOR

### Troubled giant

#### FIREBRAND

By Henry Troyat. Roy. 438p. \$3.75

In a modest foreword the author of this biography of Dostoevsky makes no claim to the addition of new materials to the Dostoevsky legend. He is content to insist upon a meticulous honesty in the handling of familiar materials: "There is not a single detail in this book that is not confirmed by the documents I have consulted." Such candor and integrity of purpose are refreshing to the modern reader, accustomed as he is to wholesale distortion in the biography written to a thesis as well as in the biography frankly fictionalized.

The portrait of the great Feodor Mikhailovich which emerges from the ample but never stuffy documentation

of M. Troyat is all done in blacks and grays, for the more joyous colors were no more for Dostoevsky himself than for the characters in his novels. The sombre childhood, the anguished student days, the brief period of fleeting adulation won by his first novel, *Poor Folks*, the exile to Siberia, the long struggle for lasting literary eminence—these are the epochs of Dostoevsky's life. Against this background emerge those facets of personality which made the man what he was: the abnormal sensitivity, the hopeless impracticality, the waywardness in matters of the heart, the cloudy spirituality.

Of the great Russian novelists of the nineteenth century whom the English-speaking reader knows intimately, Dostoevsky is the most difficult to understand, for the reason that he is the most typically Russian. Turgenev has the urbanity of the cosmopolite, and the crucial relationships between fathers and sons or between peasants and proprietors of which he writes are not difficult to parallel in English or American fiction. Tolstoy, at least the Tolstoy of *Anna Karenina* and *War and Peace*, while concerned with the conflict between East and West, still gives to his novels an atmosphere that is only flavored by Russian exoticism, not submerged in it.

With Dostoevsky there is a difference. What fictional analyses of act and motive are to be ranged with *Crime and Punishment* and the *Brothers Karamazov*? Who of the nineteenth century English-speaking novelists can fairly be compared with him? Beside his brooding fury George Eliot seems pale and evanescent, George Gissing confined, Henry James abstract and pedantic.

The reasons for this singularity which puts Dostoevsky beyond the experience of the Occidental reader are manifold, but to one admittedly not a specialist in Russian literature they seem neatly summarized in a phrase of M. Troyat's—Dostoevsky's "discovery of the people, discovery of Russia, discovery of the gospel. . . ."

It will be noted that this threefold discovery is a triple manifestation, however in part distorted, of the religious impulse. For Dostoevsky's affection for his people and for his country was not merely affection. It was a kind of secular religion. M. Troyat informs us that Dostoevsky returned from visits to Paris and London with a loathing for what he had seen. These "... countries of man-made God, of money, calculation, science, were being gradually smothered under the weight of their



artifacts, and salvation was to be sought elsewhere—in a new people, the Russian people . . . who waited at the gate of history for its hour to strike." The failure of the West to judge accurately the driving force of Russian communism has been due in some measure to its failure to sense that at the root of the communist ideology is a debased spirituality. The earlier Pan-Slavism, of which Dostoevsky was a voice, was ready at hand for the new masters of the Kremlin to twist to a far uglier purpose than any of which Dostoevsky would have dreamed.

The actual religion of Dostoevsky was troubled. To Madame Fonvizin he spoke of himself as " . . . a child of the century, a child of disbelief and doubt. . . ." Here again the Occidental reader is likely to misunderstand. We are so accustomed to an atmosphere of negation that we constantly project it as universal. But for Dostoevsky a placid disbelief was as impossible as it

was for Lord Herbert of Cherbury in seventeenth-century England. Actually he had the deeply religious soul so typical of his beloved peasant. And one of his first acts when his fatal illness struck was to summon a priest for confession and Communion.

MICHAEL F. MOLONEY

#### CLAUDE DUBUIS, BISHOP OF GALVESTON

By L. V. Jacks. Herder. 268p. \$2.50

Into unexplored territories go the soldier, trader, settler and missionary, and it is to the advantage of all that the missionary is there. When trials are hardest and spirits at low ebb, his courage and endurance are the tonic and his advice and spiritual aid the indispensable means to ensure success. Such was the experience of the settlers in Western Texas, where dangers and hardships without number drove these

pioneers to the verge of despair. But the undaunted spirit and heroic self-sacrifice of a young French missionary helped them to overcome all their difficulties.

Father Claude Dubuis came to Texas in 1847 at the invitation of Bishop John Odin. He was assigned to the district west of San Antonio, and made his residence at a newly-founded village, Castroville. The settlers were chiefly German-speaking: Bavarians, Alsations, Swiss and Austrians, who had been lured to this land of promise by liberal offers of land and money. Soon they discovered that frontier life offered such hazards as Indian raids, grasshopper plagues, drought, famine, cholera, poisonous reptiles, crime and debauchery.

To help them bear these evils with equanimity, the priest's example, as well as his cheering words, played a great part. He suffered as much as they did from homesickness, hunger, ill-

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# How to Avoid Saving Money

by DANNY KAYE



To avoid saving money, the first thing is to cut off all your pockets. (Or throw away your purse and keep your lipstick in your snood.) Thus you will have to carry your money in your hand. Which will insure that you—1. spend it, 2. lose it, 3. get it taken from you—quicker!

Also to be avoided like crazy are piggy banks and sugar bowls. Keep these out of your home! The kiddies in particular are victimized by such devices, often saving quite a bale of moolah. Be stern even if the little ones cry—remember what money could do for them! And be sure to avoid budgets. It is best to draw your pay and walk down Main Street buying anything you don't particularly hate.

Above all, don't buy any U. S. Savings Bonds—or it's impossible not to save money! These gilt-edged documents pay fat interest—4 dollars for 3 after only 10 years! There is even an insidiously easy scheme called the Payroll Savings Plan by which you buy bonds automatically. Before you catch on, you have closets full of bonds. You may even find yourself embarrassed by a regular income! Get-gat-gittle!



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*Danny Kaye*

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ness and exhaustion; but his zeal and trust in divine providence triumphed over every new menace and helped to sustain the morale of the settlers. For six years he remained a missionary on the prairie. At Castroville he built a new church, opened a school, which he conducted himself, and of his spiritual ministry he writes: "Every year I baptize between 500 and 600 children, celebrate between 300 and 400 marriages, conduct burial services for 200 to 300 persons."

In 1853 he became Vicar General, and in 1862 he succeeded Msgr. Odin as Bishop of Galveston. So steady an influx of European immigrants had poured into Texas that at this time the number of Catholics approximated 40,000, while the number of priests was only forty.

To cope with ministering to their flocks, dispersed over that vast area, all of them had to make long journeys. On returning to his diocese after his consecration in France, Bishop Dubuis visited every one of his priests and encouraged them to build new churches and schools. The aftermath of the Civil War, the yellow-fever epidemic, recurrent waves of bigotry and financial difficulties tested the bishop's patience and fortitude, but with characteristic vigor and determination he met them all.

Year by year the Church grew in numbers and vigor. Convents, orphanages, hospitals and schools rose one after another in the diocese of Galveston, thanks to the organizing genius and hard work of the bishop. By 1874 the diocese had over 200,000 Catholics, and it was found necessary to partition it. Two new sees were erected, one at San Antonio, the other at Brownsville.

Bishop Dubuis remained on as Bishop of Galveston until 1881, when "he formally resigned his charge, but kept the title of Bishop of Galveston." In his retirement he continued to exercise his ministry in the diocese of Lyons, France, until illness forced him to retire to Vernaison, where he died in 1895.

From such materials Doctor Jacks has woven a most interesting tale. We welcome books like this, because they make us realize what efforts were needed to build up the Church in the West. We have in these pages a marvelous and moving picture of missionary pioneering under conditions of almost incredible hardship and suffering, and of the consoling triumphs of that pioneering.

HENRY WILLMERING.

## THE INDUSTRIAL REPUBLIC

By P. W. Litchfield. Corday and Gross. Cleveland. 201p. \$4

In an attempt to give the answer to the industrial unrest which followed World War I, Mr. Litchfield of the Goodyear Rubber Company wrote an essay called the "Industrial Republic." The chief cause of industrial unrest he held to be "the ill will of the laboring force," and this situation he ascribed to the failure of management to make as much effort to cultivate labor as it expended on the customer and stockholder. He believed, therefore, that the key to peaceful industrial relations lay in winning the confidence of Labor, "and this can only be done by direct representation of Labor in Management."

From 1919 until the Wagner Act was declared constitutional by the Supreme Court, Goodyear was governed by an industrial republic patterned after the government of the United States. The bulk of this book is devoted to an exposition of affairs at Goodyear under the republic and then under the Wagner Act, under which the workers were represented by the CIO Rubber Workers.

Mr. Litchfield brings his story down to the summer of 1946 and, while there will be vigorous and justified dissents from a number of his statements, no one will quarrel with his opinion that we cannot go on the way we have been going. His idea that industry should imitate the organization of the Federal Government, using its checks and balances to keep Labor, Capital and Management within bounds, is interesting but would have to be developed in much more detail before it could be considered practical. One great difficulty appears immediately: in the Federal Government the three branches are coordinate, but Labor is clearly not coordinate with Capital and Management in industry. Under the present system, final authority rests with those who provide capital; not with those who furnish their labor. How reconcile this authority to make a final decision, binding on the other parties, with a republic?

Mr. Litchfield has not written the final answer to the problem of industrial relations, but by stressing the participation of labor in management and the necessity for mutual understanding and trust, he has taken a step in the right direction.

BENJAMIN L. MASSE



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## The Word

THIS WEEK, LITURGICALLY DOMINATED by the Sacred Name of Jesus, is a rich reply to Romeo's question, "What's in a name?" For in that holy Name are all of man's hopes for salvation and sanctification; it is a compact history of God's love for man; it is Our Lord's biography. The Circumcision recalls to us the conferring of the Holy Name on Mary's Son; and we dedicate the Sunday between Circumcision and Epiphany to special veneration of It.

It is, of course, Hebrew and means "Saviour." When the angel reassured Joseph that Mary's Child was divinely conceived, he added: "And thou shalt call His name Jesus; for He shall save His people from their sins" (Matt. 1:21). That explanatory phrase was virtually a paraphrase of the Hebrew meaning of the name.

Others had borne it in the Old Testament. Josue, for example, is a variation and we know of Jesus, the author of *Ecclesiasticus*, and his grandson of the same name. Commenting on this fact, St. Bernard says: "My Jesus bears not this name as an empty . . . title, as did others . . . in Him it is not the shadow of a great name, but the reality itself. . . . He was truly what He was called," that is, a Saviour. The same great Saint, writing on the Canticle, the song of the soul as bride to the Bridegroom, Christ, takes the text "Thy name is as oil poured out" (Cant. 1:2) and applies it to the Sacred Name. Oil, says Bernard, provides light, heat, warmth; it is a food and a medicine; and all this is true likewise of the Holy Name of Jesus. It warms, illumines and nourishes the faithful soul; It is a balm and a medicament.

That Name should be very dear to us. It is, as Paul says, above all names and at It every knee should bend (Phil. 2:10). It was always on Paul's lips and tumbling down his pen, occurring almost 250 times in his letters. He beseeches the brethren "by the name of our Lord Jesus Christ" (2 Thess. 1:12); assures them that they were "justified in the name of Our Lord Jesus Christ" (1 Cor. 6:11); they are to give thanks to God the Father "in the name of Our Lord Jesus Christ" (Eph. 5:20); he himself "acted boldly in the name of Jesus" (Acts 9:28).

Christmas, the Feast of the Holy Name and Epiphany present us with a

balanced summary of the attitude we should have. The message of Christmas is contemplative concentration on Christ, devout and undistracted; the Feast of the Holy Name highlights and emphasizes this; and Epiphany, the festival of Christ's manifestation or revelation recalls the apostolic obligation of "radiating Christ," in Father Plus's memorable words.

By prayer and the frequentation of the sacraments we make certain that Jesus, the Name and the Person, is immovably enshrined in our hearts; then by our example, by reproducing in our own lives the life of Christ, we show Him forth to the world in an unending Epiphany, a constant manifestation, an undying revelation to those who do not know Him.

Liturgically associated with the visit of the Magi are the baptism of Christ in the Jordan and the changing of water into wine at Cana. After Christ's baptism, came the thunderous *imprimatur* of the Father on the mission of the Son. At Cana we see the "first of His signs" or miracles. These, with the pilgrimage of the Magi, were the initial manifestations of Our Lord to the world. And that revelation of Christ must forever go on in the endless epiphanies which are the apostolic and exemplary lives of His disciples.

WILLIAM A. DONAGHY, S.J.

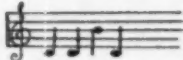
## Theatre


THE DANGER OF DECISIONS. A problem that constantly confronts a reviewer is where to draw the line between decency and prudery. An obviously smutty play, written to shock the squeamish while providing thrills for the prurient, can be disposed of without a great deal of effort. It is when he must comment on a work of apparent sincerity that a reviewer finds himself in a position similar to that of the hired man who could not get along with potatoes.



The man had started on a new job at planting time, and during the growing and harvest seasons proved himself the best worker the farmer who employed him ever had. One rainy day in the fall, when there was no heavy work to be done, he was sent into the barn to grade potatoes, a chore which consisted of separating large tubers from small ones. Knowing his man did not have to be watched, the farmer drove




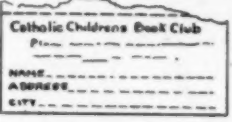
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to the village to take care of other business. Returning several hours later, he discovered that less than a bushel of potatoes had been graded. When asked to explain why he had not done a better job, the hired man replied: "It's the decisions that kill you."

Decisions are seldom lethal to a reviewer, but too often for comfort they embarrass him and get him in trouble with his readers. A few months ago one of my reviews nettled a reader into writing a letter of protest. The man was morally right and I admitted it in a subsequent column. The next mail, practically, brought a letter from another reader who turned the heat on me for what appeared to be a change of front on my part. The second reader was as sound in his position as the first one. My correspondents approached the subject from different premises and I was caught in the middle, always an uncomfortable, even when not an untenable, position.

The second letter quoted Cardinal Newman to the effect that "a literature of mankind is a literature of sin." All men, even the most pious among them, spend some portion of their time in activities that are sinful, imprudent and too often vicious. If some form of sin, folly or vice is not conspicuous or implied in a work of art it is not a true reflection of life. Even a painting of a man at his prayers implies the threat of sin.

In drama, the art of action, sin or folly is bound to be conspicuous because men in action are frequently men in war or bent on theft, seduction, mayhem and other violations of the Decalogue. In drama, also, sin is vocal, often shouting at the top of its voice. But being conspicuous and vocal is not the same thing as being immoral.

Those inconsistencies of life are reflected in drama. A profoundly moral play may appear to be lewd or excessively profane, or both. An essentially

irreligious play may be impeccable in dialog and get along without salacious situations. One of the attributes of sin is a deceptiveness that pervades both life and art.

It would seem that the most useful moral function of a reviewer is to detect the hidden sin in a play rather than to call attention to its obvious profanity or lewdness. But sin, while most dangerous when insidious, is most offensive when blatant. A lazy reviewer can satisfy most of his readers by pointing out the elephants. That will save him the trouble of making a decision, always a worrisome business, which at times becomes perilous.

THEOPHILUS LEWIS

## Films

**THE PRODUCTION CODE.** An article which appeared in this space for November 23 has been interpreted in some quarters as an attack on the Motion Picture Production Code, and the attitude of this reviewer toward the Code has been brought into question. It is startling, at the least, to find oneself, after years of censuring objectionable films, placed among the goats on the question of morality and decency; the logical inference from that is that this column has been practising what it does not preach. It may be well, therefore, to reaffirm here that there can be no objections to the actual provisions of the Code, so far as they go, on the part of any right-thinking observer. It is, too, quite proper and logical to distinguish between the principles of the Code and their application, and, since it has been thought necessary to stress that distinction to protect the Code from those who read and run, it is here made explicitly.

Of course, there are millions of film patrons who know the Code only in relation to Code-approved pictures, and they may find it small consolation to realize that the principle is good even if the pictures are bad. It may also be stated baldly that patrons who remember the pre-Code era recognize that films, without the Code, would be much worse than they are; again, patrons who are concerned with the potent effects of motion pictures on public morality are apt to wonder why films, with that Code, are not considerably better than they are.

It should be obvious to Catholic film-

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goers that the Production Code was not written exclusively for them, and it is, therefore, not a sufficient moral basis for the evaluation of their screen entertainment. It is a non-sectarian code, limited to principles which should be acceptable to all; while it is based on the Decalogue, it does not reflect the totality of the Commandments in its provisions. Hence, moral and intelligent patrons, however grateful for the restrictions on license which the Code expressly contains, are prudent enough to follow the more rigorous criteria of the Legion of Decency. It must seem odd to thoughtful persons that most films reach local screens under a stamp proclaiming that they are consonant with Code principles, and yet there is an increase in objectionable films which is, to quote a Catholic diocesan newspaper, both "qualitative and quantitative."

As to the administration of the Code, it may be fair to consider the inherent difficulties involved, but it is a more pressing moral obligation to condemn every film tending to lower public morality and taste. What the Code administration cannot prevent it can at least

disapprove, as witness the case of *The Outlaw*. At one time, the Code administration did effective work, undoubtedly strengthened by the Legion of Decency; but times have changed. As far back as December 13, 1941, an editorial in *AMERICA* stated: "The Hays office has put up the shutters; at least the producers are again releasing pictures which have been banned in many American cities." Since then, the impact of the Second World War has not exactly been a push in the right direction.

Happily, few appear willing to defend the producers themselves against charges of commercialism, bad taste, venality and, in flagrant cases, downright pandering. The important issue, objectively viewed, is not whether the Code provisions are good, which is admitted, but whether current films are not disgustingly bad. The public, with the final say at the box-office, can do more than any printed words to justify the principles of the Code by staying away in impressive numbers from films which have been disapproved by the Legion of Decency.

THOMAS J. FITZMORRIS

## Parade

**AESOP EMPLOYED AS A FRAME** for his famous Fables the social setting of his time. . . . If he were composing the Fables today, he would probably weave some of the incidents in the news of the week into a series of fables something like the following:

**The Windy Owl:** A Chicago tavern owner, upon receiving a live owl from a friend, placed it on top of the cash register, where it was surrounded by the numerous stuffed birds which adorned the saloon. For a time, the owl was silent and circumspect, and the customers thought it was just another stuffed bird. Then, during a night when the saloon was crowded, the owl suddenly began to blink and hoot. The customers, perceiving a supposedly stuffed specimen acting up, decided they must have taken too many and deserted the saloon *en masse*. Indignant, the owner got rid of the loud-mouthed owl, and thus the bird by hooting out of turn lost a soft job. . . . (Certain situations call for a closed mouth.)

**The Hungry Horse:** As a Georgia horse, named Ration, was pulling his master

through a rural area a heavy rainstorm developed. To secure shelter, the master drove into a farmer's garage. In the garage, a low-hanging light bulb caught the fancy of Ration, who was hungry. He started chewing the bulb; was electrocuted. . . . (Ignorance in matters of diet frequently ruins health.)

**The Bill-loving Goat:** A Michigan farmer, whose confidence in banks is weak, hid a wallet containing money in his barn. The farmer's goat, looking around for a snack, discovered the hiding place, began munching on wallet and folding money. The farmer visited the barn during the meal; interrupted it; butchered the goat; recovered five half-digested twenty-dollar bills. . . . (Misappropriated funds never produce peace and contentment.)

**The Foolish Pheasant:** A Yakima, Wash., pheasant perceiving a stuffed pheasant mounted in a natural setting in a hardware-store window dived head-first into the plate glass. By the dive, it sustained painful injuries in the neck and made a painful impression on its owner who had to pay damages for the broken window. . . . (Before a course of action is undertaken, obstacles should be weighed.)

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# Correspondence

## *For new technique*

EDITOR: If I were a clergyman, I think my first reaction to "Needed: a New Technique," by James O. Supple (AMERICA, Dec. 21, 1946) would be to take myself off to the nearest altar, there to sing the *Te Deum*.

AMERICA is to be most highly praised for printing an article which so honestly faces the fact that most Catholics do not know the social teachings of the Catholic Church (and because of their lack of knowledge confuse the *status quo* with what the Popes really want). That this really is the situation is evident to anyone who comes into close contact with Catholics. It is true, sad to say, not only of the uneducated, but—alas!—even of the educated Catholic, the college graduate. In fact, it is even true—though you may find it hard to believe—of some who are teaching such subjects as economics and social studies in Catholic colleges. One such man recently told one of his classes, "I warned my students in 1940 that we were going to have Industrial Democracy in this country!" This man hates the New Deal, the OPA, etc., calls himself "one hundred per cent isolationist," wants to impose restrictions against immigration—among other things. His unfortunate students naturally assume that this is Catholic teaching—which it obviously is not.

CHARLES WILLIAM PHILLIPS  
New York, N. Y.

## *Education in Bavaria*

EDITOR: As AMERICA comments (December 14, 1946), the new Bavarian constitution explicitly guarantees parental rights in education and very practically provides for the religious instruction of every German youth without infringement of civic liberty in religious matters. But what shall we think of the article in the constitution which flatly declares: "The entire educational and school system is under the supervision of the state; the state may have the *Gemeinden* participate in it." Is it advisable in Germany—of all places—to make education a function of the state?

True, the constitution grants parents the right to choose confessional schools where religious instruction is compul-

sory and all teachers are of the same religious denomination as the pupils. Moreover, the constitution acknowledges that "recognized religious and ethical cultural societies are also agencies for providing education." But the constitution does not indicate the manner in which the Church will have control over the confessional schools. This issue has been a source of trouble in Germany before, notably in the controversial concordats which were supposed to mark off the limits between state and church control of confessional schools.

It remains to be seen whether in the reorganization of the schools under the new Bavarian constitution the Church authorities will have the right to supervise the confessional schools. Certainly they should seek this right because, as they know from past experience, the multitude of state regulations imposed upon the confessional schools vitiated their religious character. The confessional school authorities should remember that, although the state has the right to set educational standards in terms of citizenship, it has no right to impose upon all schools a highly supervised, uniform curriculum. The main task facing the confessional schools is not the attainment of state standards but rather the integration of religion with all subjects in the curriculum and with life itself.

(REV.) WILLIAM E. McMANUS  
Washington, D. C.

## *Church Planning*

EDITOR: I can readily appreciate Father Reinhold's point of view (AMERICA, Dec. 21, 1946) concerning the manner in which a new church might be planned, but I really wonder whether I am in contradiction with the traditions of Catholic church architecture. Rather it seems to me that an appeal to tradition in this connection merely clouds the issue. I don't think it would be difficult for me to use tradition to uphold my own ideas in the matter.

As for having a church plan, including all the details of furnishings, etc., being "copyrighted" by the Ordinary of a diocese (even if the "copyright" has a few teeth in it)—it might be done and the plan might work, but I

doubt it. Bishops come and go; so do pastors; and who knows what the successor will think about the whole business. We all know of instances—and I am sure that Father Reinhold knows of many himself—where the best laid plans went astray merely because another bishop or another pastor had ideas of his own. Of course, I know that the ideas of a successor may be on a higher plane than those of the person responsible for the original plans; but, human nature being what it is, I still cling to my suggestion that a congregation will be better off in the long run—financially and artistically—if the total church is planned and built at once. If sufficient funds are not available at the outset, well, that's another story.

And I can assure Father Reinhold that I appreciate the very legitimate desire of a congregation to "love the house of God as their own, furnished from Christmas to Christmas, anniversary to anniversary."

As I have never known any man who made tons of money, I am not familiar with the plans for a house where a map is needed to keep everything in place. Isn't Father Reinhold going out of his way to find an extreme example?

At any rate I am sure that we both agree as to the end, but only if the means are in right hands.

And I thank Father Reinhold for his kind words concerning the work of the Liturgical Arts Society.

MAURICE LAVANOUX  
New York, N. Y.

## *Faith in youth*

EDITOR: The article, "Shall We Keep Faith with Youth?" by Sister Dolorice which appears in your Dec. 14th issue is deserving of commendation. Sister Dolorice evidences a confidence in youth. More than that though, she seems to be one of the few who write on this subject without conveniently laying the total blame for juvenile delinquency on the home. While it is certainly true that the home is the all-important cog, yet how few of us who are charged with the maintenance of proper environment outside the home are actually gearing our efforts to the aims of the home. Sister Dolorice's statement that "we must work constantly with these teen-agers as individuals" and not as a "class or group" is significant and should be given thought by all in the field of Youth Work today.

(REV.) JAMES P. CONROY  
Editor, Youth Section  
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## NEW YEAR'S DAY

### *The Beginning and the End*

NO MATTER HOW they do it, people will celebrate New Year's Eve and New Year's Day. Perhaps celebrate is not quite the word. Signalize might be better. The days themselves call for special marking, and the marking, the signalizing, the celebration witness very clearly to man's mortality, to his creaturehood, to his sense of sin and sorrow, to his innate striving for something better, and to his dependence on someone or something outside of and above himself. . . .

The pagan, modern or ancient, has outwitted all the evil, unknown forces that have lain in wait for him all year long. . . . At the end of one more year, in spite of all his lurking enemies, he is still alive. Being alive is, for all his pretended cynicism, something very good, an unmerited, undeserving gift. A gift from someone with limitless powers of giving. . . .

For all this the pagan must shout his triumph and his thanks. The civilized pagan is too inhibited to shriek his full or his highest without artificial stimulus. So he drinks while he shrieks, and while he drinks, his shrieking rises to a soul-satisfying shivery falsetto.

There is something in that shriek of triumph that carries a memory of banshees wailing and the keening of death; and the mood of the pagan, ancient or modern, changes with the memory. Friends that have gone, lost opportunities, his own manhood so often betrayed, all the sorrows and woes and sins of the past year crowd in upon him. It has been, for all the triumph of its close, a futile year, a wasted, weary, humdrum year. He is no better now than he was a year before. The pagan knows keenly that all his pagan gods, money and pleasure and fun and selfishness are sad gods, unworthy of man. The pagan knows that there is a soul in him, spiritually developable. The pagan knows that he is accountable for the spiritual part of him, and some day will be held to account. Thus he weeps and wails. . . .

There is fear in the New Year's celebration and new hope and despair, and defiance and loneliness and gregariousness and a pitiable reaching out for friendliness, for some assurance, for certainty about things.

All of us experience these moods in a greater or less degree as one year flows into a new one. All of us think these thought, but how ridicu-

lously we give expression to them! Liquor and racket and mass hysteria, and, too often, even for those of us who know better, a complete forgetfulness of God at a time when we close the pages of one book and dream of what we shall write in the spotless pages of the new one, at a time when we go through something of a rehearsal of the day of Judgment. The small dribble of penitents on New Year's Eve, and the nakedness of the altar rail on New Year's morning are a strong indictment of our realization of our need of Christ, the beginning and the end. We are being paganized in our finest moods and sentiments.

Can we do anything about it? Yes. Make New Year's Eve a family evening. Have your party and your games and your fun within the home; but sometime before midnight rings out the old year, kneel with your family before the picture of the Sacred Heart that should be in your home. Thank Him for all the gifts and blessings, yes, and for the sufferings of the year. Ask His pardon for the sins and failures of the year. Consecrate yourselves and your family to Him anew. Offer Him the year to come, and beg His blessing on the year and on every member of the family. Entrust your family to His keeping. Ask him to watch over you. Ask Him above all to fulfill those two great promises; "I will establish peace in their homes," and "I will pour abundant blessings on all their undertakings".

Try this, and see how much more spontaneously and fully happy you will be as you embrace all the members of your family in the joy of reviving hope. If you will drink, drink your toast just before midnight. Then on New Year's day, begin the year, the New Year, with all its hidden treasures and problems and pains, with a fervent Mass and a complete Mass. All together, kneel at the communion rail to receive the body and Blood of Christ to keep you for the year. Then go home and have your New Year's Day family communion breakfast, without speeches, without professional entertainers, without professional bow-takers.

Many of course will not do this. Be you of the wise and find out that this way of celebrating New Year will be real fun. Fun and goodness go hand in hand. Real Christian living is fun! Happy New Year!